

A black and white photograph of a large group of Chinese students, both men and women, singing in front of a church. They are arranged in several rows, with the front row standing on the steps and the back rows standing on the ground. Most of the students are wearing traditional Chinese clothing, such as long-sleeved jackets and high-collared dresses. Many of them are holding open books, likely hymnals or songbooks, and their mouths are open as if they are singing. The church behind them has a large arched entrance and a stone facade. The text "THE MISSIONARY HERALD" is printed in a large, serif font in the upper right corner, with "AT HOME AND ABROAD" in a smaller font below it. The date "JULY 1938" is printed in a large, serif font below the title.

THE MISSIONARY
HERALD
AT HOME AND ABROAD

JULY 1938

Walker Missionary Homes, Inc.

Dedicated to
MISSIONARIES

for their

Time of Retirement
Time of Disability
Furlough Year
Children

By helping the Walker Missionary Homes you can share in the service that the Homes renders to the veteran and active missionaries of the American Board.



Checks should be made payable to
WALKER MISSIONARY HOMES, Inc.
and sent to

HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston



OLD COLONY TRUST COMPANY

17 COURT STREET, BOSTON



Complete Trust Service

Executor ★ Trustee
Agent ★ Guardian
Conservator

Allied with
The FIRST NATIONAL BANK of BOSTON



Established 1882

The **Commonwealth Press**

Printers Building

44 Portland Street

Worcester



Constant and Dependable Printing Service

Board of Directors

For the Home Boards:

Rev. Robert W. Coe
Rev. Herbert W. Gates
Rev. Oscar E. Maurer
Mrs. John C. Schroeder

For the American Board:

Rev. Ferdinand Q. Blanchard
Rev. Fred Field Goodsell
Miss Louise C. Hazen
Mr. Arthur Y. Meeker

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)
John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)
Grace H. Knapp, *Editorial Assistant*

Foreword

The story of our missions and mission stations in China during the past year is told in this issue, and the location of each missionary given as *known on June 15*. This has been done by Rev. Robert Chandler who has been serving as Acting Secretary for China during his furlough from Tientsin.

Miss Frances Norene Ahl of Glendale, California, brings a message from India, given on a recent trip to that country. Who Miss Jacobs is and what she has been doing in China is to be found on page 329. John Ilmari Kolehmainen, Ph.D., writes from Waukegan, Illinois. Rev. Charles Sebold is pastor of the church in Pasco, Washington. Mrs. Frederick G. Platt has been Vice-Chairman of the Central Committee on the Study of Foreign Missions that is now turning over its responsibilities to the Woman's Committee of the Foreign Missions Conference. Mrs. M. J. Bradshaw is President of the Women's Organization of the State of Maine. Dr. Blanchard, a Director of our magazine, is pastor of the Euclid Avenue Church of Cleveland, Ohio.

All Rights Reserved
The American Board,
HARVEY L. MEEKEN, Agent
14 Beacon St., Boston

Subscription price \$1.25 a year for single subscriptions; for clubs of five \$1.00 a year for each member.

Canadian and Foreign Subscriptions \$1.61 per year or in clubs \$1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the
Congregational and Christian Churches
Continuing the *American Missionary* and the
Missionary Herald

Vol. CXXXIV

JULY, 1938

No. 7

CONTENTS

COVER. Choir of American Mission Church in Peiping. Photo by Margaret Dow.

ARTICLES

Douglas Horton's Job	291
Charles Emerson Burton Retires	292
Where the Ends of the Earth Meet. By Brewer Eddy	294
A Message to America. By Frances Norene Ahl	295
Capping Service at the School of Nursing. By Jennie Jacobs	296
Doctoring in Durban. By Dorothy P. Cushing	297
Tillotson College: Picture Spread	300
First Finnish Congregational Church in America. By John I. Kolehmainen	303
The Interne and Home Missions. By Charles E. Sebold	305
When a Lynching Threatens	306
A New Chapter on Christian Coöperation. By Mary Schaffler Platt	307
In the China Record. By Robert E. Chandler	310
The Churches Undertake China Relief	314
Devotional Service. By Mrs. M. J. Bradshaw	315
What They Say in China	318
Boys and Girls of America: In Old Chicago	320
The First Dollar and the Last Dollar: A Story for Boys and Girls. By Ferdinand Q. Blanchard	321
Missions on the Air: Broadcasts by Our Ministers	322
CAMERA NEWS. By Dorothy P. Cushing	308
SECRETARIAL SIDE LIGHTS: The Editor of <i>Advance</i> . By John R. Scotford	317
BOOK CHAT	323
PERSONNEL OF THE BOARDS	326
THIS, THAT, AND THE OTHER	333
CHRONICLE	335

OUR COVER

The Chinese can sing hymns, if nothing more, these days—and we have good reason to believe that this choir of the Teng Shih K'ou Church at Peiping helps sustain the morale of the Christian families in that great center under Japanese control.

What are they singing? Margaret Dow does not report. Quite likely it is, "O God Our Help in Ages Past," or "A Mighty Fortress is Our God," or "How Firm a Foundation," or "In Heavenly Love Abiding."

Let's join them in the second stanza of one of their favorites, Howard Walter's hymn: "I would be friend of all—the foe, the friendless."



Douglas Horton

Born, Brooklyn, New York, July 27, 1891.

Educated at Princeton College (A.B. 1912); New College, Edinburgh; Mansfield, Oxford; Tübingen, Germany (1912-13); Hartford Seminary (B.D. 1915).

Ordained Congregational Ministry 1915.

Ministered at Middletown, Conn., 1915-25; Brookline, Mass., 1925-31; Hyde Park, Chicago, 1931-38.

Lectured on Practical Theology, Newton Theological Seminary, 1930-31; Chicago Theological Seminary, 1933-38.

Served 1918-19 as Chaplain U. S. Navy; on the editorial board Congregational Quarterly, London; on the Prudential Committee of the American Board since 1926; trustee, American University at Cairo; president of Movement for World Christianity; delegate to many denominational, national and international conferences and councils; delegate to Madras, December, 1938.

Member Phi Beta Kappa; author "Out Into Life," "A Legend of the Graal," "Taking a City," "The Art of Living Today"; translator of Barth's "The Word of God and The Word of Man."

Received honorary degree of D.D. from Lawrence College, and from Chicago Theological Seminary in 1931.

Married Carol Scudder Williams of Glastonbury, Conn., May 9, 1916. Four children have blessed their union.

Dr. Douglas Horton, Minister of the Hyde Park Church, Chicago, has been elected General Secretary of the General Council of the Congregational and Christian Churches of America to succeed Charles Emerson Burton, retired.

This means that in addition to being the chosen executive-in-chief of our central organization he will be in a real sense our Minister-General, our Pastor-at-Large, our Leader in matters of common religious and social concern.

As chief engineer of our ecclesiastical machinery he has the job of keeping things moving smoothly and effectively. This means, in Congregational terms, putting spirit into the wheels—the spirit of freedom and fellowship, individual initiative and collective action.

Vision to his mind; strength to his arm; and peace to his soul!

Douglas Horton's Job

THOSE who consider the task of the Secretary of our General Council a sinecure should read Charles Emerson Burton's latest—and last—report to the General Council at Beloit. This appears on page 17 of the so-called "Brown Book" of advance reports.

Dr. Burton upon the eve of retirement takes occasion to give a survey of the work of the General Secretary as he knows it and to express his "gratitude for the rich opportunities for Christian service" which have been his during the past seventeen years. One does not have to read between the lines to be impressed by the diversity and arduousness of the Secretary's duties. It is a hard though happy task that Burton has bequeathed to Horton.

OFFICE WORK

Naturally there is a goodly amount of office work. Months of the Secretary's daytime service during every year have to be spent behind the desk at 287—though Dr. Burton claims that the routine work of the office is no more than that done by the pastor of an average church or by the average business man.

Some natures take to such office routine. Some do not. Horton is not a Burton in this sphere, but we are told that he will make a "very good executive."

ORGANIZATION

And this suggests the mechanical side of a General Secretary's work—that which pertains to organization.

Dr. Burton puts it this way: "By the By-laws of the General Council the Secretary has considerable responsibility in connection with the organization, both of the Council itself and of the denominational life in general, particularly of the missionary societies; in fact, this

work lay at the center of concern in setting up the Secretaryship in 1913. In a way this is mechanical, but it is mechanical in the same sense that making sure that your car is in running order is mechanical. It is very important to the ultimate ends to be attained."

The outgoing Secretary has been pre-eminent in this field, and it would be surprising if he did not believe that we must look for further rapid development within our Fellowship in organization programs and interrelationships, in state conference work, in missions and in social action; and as he links the General Secretary of the Council to this development through counsel and other leadership we may assume that his successor will be called upon to give much thought and time to ecclesiastical machinery.

Dr. Horton has no liking for authoritarianism in any form, but he knows the value of organization in the expression of our peculiar genius and distinctive mission, and is himself no mean exponent of organizational skill.

A friend writes: "Horton is practical. He knows organization. He has a good level head on his shoulders. He is coöperative and a real Christian." Still another writes: "He is a fine organizer, looking after many details himself and yet knowing how to delegate work." Another: "He has a capacity for carrying many detailed executive responsibilities and at the same time keeping unusually alert intellectually and spiritually." While another reports that "Douglas Horton is very skillful with his hands and can repair anything." And last but by no means least: "Douglas will soften the sound of the wheels. He will conserve the values already secured to our Order, but I have a feeling he will not hesitate to jettison the useless."

SPIRITUAL MINISTRY

But according to Dr. Burton, the service of a General Secretary of our Council of Churches is predominantly *spiritual*; and by this term he means "anything that contributes to man's right relationship with his God."

Even the mechanical is but a means to the realization of spiritual ideals. The very heart of every endeavor with us, individually and collectively, is religious. God must be through all and in all, as He is above all.

It is here that Dr. Horton's greatest ministry will be performed. Through incessant speaking, voluminous writings and multitudinous conferences with individuals, our General Secretary will prove his real leadership; for after all it is here that the Fellowship needs him most.

Our people today are progressive. They are never satisfied with what is. They crave perfection in both worship and work, in individual living and in collective action. Dr. Horton will be expected to help us "catch up with ourselves," and to fulfil our distinctive mission under God. He will be asked to interpret the movements of the day in terms of spiritual unity and social efficiency, applying the same to the local church and community and to the individual Christian. He must ever keep us evangelistic, missionary, an effective integral part of the Church Ecumenical. No wonder he asks for the prayers of the saints!

That he will rise to this great spiritual task is the opinion of all those who have seen him meet the tests of life.

"The denomination should know," writes one, "that in Douglas Horton they are choosing a man who has a dynamic personality, who is a clear thinker, whose idealism

represents that portion of our constituency which we would really like to define as Congregationalism at its best."

"A preacher of the uttermost sincerity and prophetic fire," says another. "We expect of him a voice for the best thought, a careful guardian of our basic principles, a link between the old world and the new, a brother to all of his ministerial associates," is the opinion of a close friend.

Certainly Dr. Horton for his

work as a Minister-General "combines what he himself calls the ancient faith with the modern scientific spirit; he has a speaking ability that grips his hearers; he is a competent theologian who knows the essential doctrines of our faith, and a pastor who knows the place of the Church in Christianity; a prophet with such an experience of Christ that he knows God in the heart, a minister who enjoys the respect of our pastors from coast to coast and one who will add dignity to the

great office to which he is called."

In the words of Frederick Fagley of the General Council: "Dr. Horton will bring a spirit of optimism, prophetic and thoroughly Christian, and will be able to voice not only in our own churches but also in wide interdenominational circles the very finest of Congregational thought and spirit."

And we would add the phrase, "in international circles as well,"—for the Christianity of Douglas Horton is world-embracing.

Charles Emerson Burton Retires

A STATUESQUE figure will disappear from 287 Fourth Avenue with the retirement of Charles E. Burton as secretary of the General Council on June 30. To many of the older ministers his monumental cast of character is reminiscent of President Francis Brown of Union Seminary, whom the students called "Yahweh" without impiety.

Dr. Burton is a large man. When he became secretary of the Home Missionary Society in 1914 it was duly recorded that he stood six feet two in height and weighed 215 pounds "without benefit of tailor." And there has never been anything flabby about either his muscles or his mind.

The retiring secretary of the General Council is almost as imperturbable as the Sphinx. No one ever discovered him in a state of excitement. To picture him pursuing a train, or anything else, is unthinkable.

His mind is as clear as the air of the western mountains the day after a good rain. When confronted with a question he gives an immediate and exact answer which completely covers the matter in hand with utter finality. In the use of words he is a perfect miser.

Despite his twenty-four years of residence in New York City,

Charles E. Burton has never been seriously contaminated by Broadway. He has always had the detached air of a stranger passing through town. He has ever remained the son of the western prairies, the child of the still north.

Dr. Burton was born on a farm in Poweshiek County, Iowa, on March 19, 1869, the second of four sons. His youngest brother, Marion LeRoy Burton, in his brief career served as pastor of the Church of the Pilgrims in Brooklyn, as president of Smith College, the University of Minnesota and the University of Michigan, and nominated Calvin Coolidge for the presidency in 1924.

At the age of twelve Charles moved with his family, first to Sioux City, and later to Minneapolis. During his teens he worked at such jobs as a boy might pick up until he learned the trade of electroplating. By way of education besides the district school he had one term in a city school, a little night school work, and a term in Minneapolis Academy when he was nineteen.

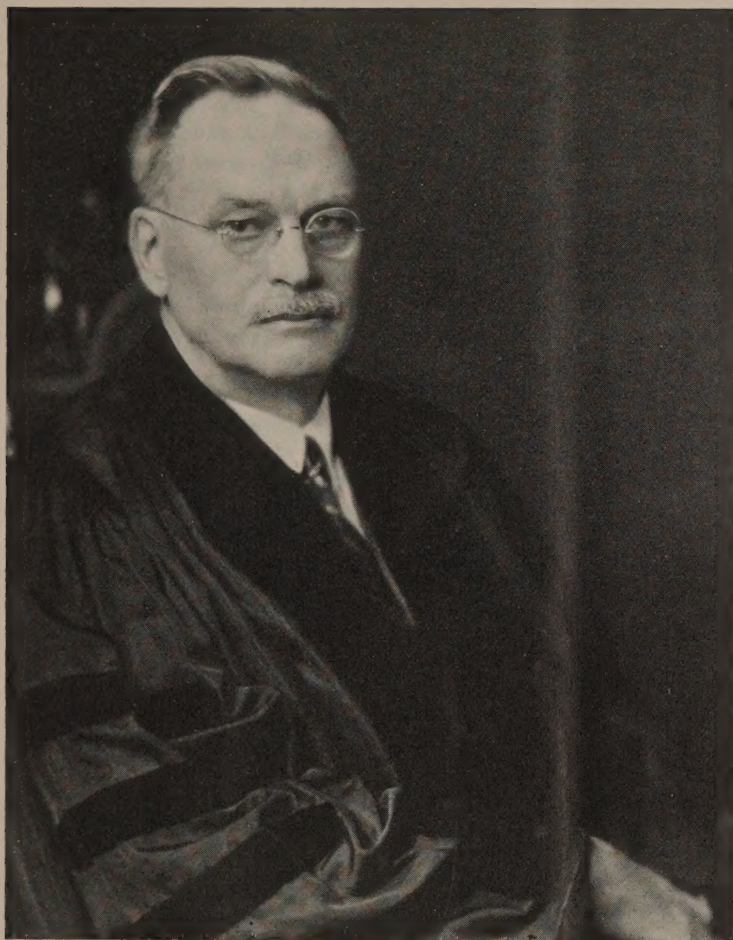
Meanwhile his abundant energies had begun to express themselves through religious channels. Imme-

diately after uniting with Pilgrim Church in January of 1887 he became active in S.S. work as a speaker at open air meetings and a leader in city mission work.

The next year he entered the preparatory department of Carleton College. For seven years he studied on the Carleton campus. At first he paid expenses by sawing wood, working as a janitor and doing odd jobs. He had some assistance from the Education Society. During his last three years in college he was pastor of the churches at Canon City and New Richland. At Canon City he was instrumental in leading into the church the two well-known missionaries—Watts O. Pye of China and Ernest Pye of Turkey.

But study and work were not the whole story at Carleton. He was class leader in the gymnasium, established some records in pole-vaulting, shot-putting and hammer-throwing, and also played center on the football team. By way of mental exercise he edited the college paper and won the state oratorical contest in 1894.

After graduating from Carleton in 1895 he proceeded to Chicago Theological Seminary, quite properly spending two summers preaching in North Dakota under the



Dr. Charles Emerson Burton

Home Missionary Society. Here he met Miss Cora King, who later became Mrs. Burton. Upon completing his seminary course he spent another year in Chicago working under the City Missionary Society as pastor of Puritan Church, which he served for three years as student pastor.

From 1899 to 1909 Charles E. Burton was pastor of the Lyndale Church of Minneapolis, where he paid the debt, enlarged the building, equipped the gymnasium with apparatus of his own contriving and installed shower baths and a swimming pool. By way of extracurricular activities he organized the Minneapolis Congregational Union, served as the first chairman

of the state Apportionment Committee (the Apportionment Plan was just a-borning in those days) and was a director of most everything.

In 1909 he was called to the First Church of Columbus, Ohio, to be the associate minister and heir apparent to the pulpit throne of Washington Gladden. Tradition has it that one crowd came to hear Dr. Gladden and another crowd to hear Dr. Burton, with the result that one church promised to develop two congregations!

After two years in Columbus Dr. Burton accepted a call from the Euclid Avenue Church of Cleveland. Rarely has one congregation gathered to itself so large a

proportion of the leaders of a great city as had the Euclid Avenue Church at this time. The president of Western Reserve University, the president of the Case School of Applied Science, Senator Theodore Burton, the editor of the *Cleveland Plain Dealer*, Robert E. Lewis of the Y.M.C.A., the president of the Garfield Bank and many others of the notables of the community sat in its pews, while an astonishing proportion of the support of the charities of the city came from its members. Here Dr. Burton devoted his energies to strengthening the organization and financial support of the church in such a way that Euclid Avenue has proven to be the most depression-proof of the Cleveland churches.

•

Although Charles E. Burton was not a prominent participant in the deliberations of the National Council which met in Kansas City in the fall of 1913, the major efforts of his life have been given to following through the decisions which were made at that time. Prior to that time the "Seven Societies" were independent and largely self-perpetuating organizations each of which was prone to do that which was right in its own eyes, particularly in the matter of making financial appeals to the churches. That order has been evolved out of chaos through the merging of these multifarious societies into two boards that make a united appeal to the churches is due to Charles Emerson Burton more than to any one man. Persistently but with infinite patience he has pursued the path of increasing unity for twenty-five years.

At the Kansas City meeting the fundamental step was taken of making the voting members of the Council the voting members of all the societies. Incident to this Hubert C. Herring (Senior) was translated from the position of secretary of the

Home Missionary Society to that of secretary of the National Council. The following April Dr. Burton followed Dr. Herring in the leadership of the Home Missionary Society—and the long process of unification was soon under way. In 1916 he added the position of secretary of the Church Building Society and in 1917 that of secretary of the Sunday School Extension Society. Under his leadership these were grouped together as the Church Extension Boards. In 1921 he again followed Hubert C. Herring, this time into the secretaryship of the National Council. At the Washington Council of 1925 he had much to do with the bringing together of the Homeland Societies under a common board of directors and the setting up of the Commission on Missions as the joint promotional agency of all the boards. His was the guiding hand behind the work of the Strategy Committee which reported to the South Hadley Council of 1936 and which led to the incorporation of the present Board of Home Missions in 1937.

Meanwhile it was the broad-mindedness, sagacity, and organizational sure-footedness of Charles E.

Burton which paved the way for the merger of the Congregational and Christian groups in 1931 and for the development of the more perfect union which has come to pass increasingly with the years.

As he lays down his responsibilities to the General Council, Dr. Burton has the satisfaction of seeing the sporadic movements which our fathers launched united in a coherent framework under the direction and with the support of a group of local churches which are just as independent in their own life and work as they ever were. His task has been to combine organizational efficiency with the democratic traditions of our churches. He has not diminished our freedom; he has increased our effectiveness.

Dr. and Mrs. Burton have four children, of whom two have been active in the work of the churches. After a period of service with the American Board as the business manager of a hospital in China, Myron Burton has become the treasurer of the Massachusetts Conference. Malcolm Burton has served the churches in Massena and Pelham, New York, and is now

pastor of the Second Church of New London, Connecticut.

Although commonly concealed from the public view, Charles E. Burton has a delightfully human side. Following the Oberlin Council of 1934 he disappeared completely. No one at 287 Fourth Avenue had any inkling of his whereabouts. His secretary was greatly disturbed and on the point of instigating a man hunt. Then one noon he was discovered without coat or vest taking nourishment in a restaurant on Twenty-first Street. When asked to give an account of himself he explained that one of his daughters-in-law had developed a great yearning to see her mother, and so he had volunteered his services as chauffeur. Thus he had fled from the flights of Oberlin oratory to the winds of Chicago! In response to an inquiry as to what had become of his coat he remarked, "That's over in the office." He also has a persistent weakness for the less intellectual entertainers of the radio!

When recently queried as to his plans for the future he replied with three words, "I have none."

Where the Ends of the Earth Meet

By Brewer Eddy

THEY meet right here in the American Board rooms this summer.

For twenty-six hundred and more gifts pour in from every state and from many foreign countries.

And out on the field these gifts bring together in the most personal and concrete way the givers and the workers.

They are upholding the hands of our missionaries in China who have been "the shadow of a great rock in a weary land" for beleaguered

and helpless thousands, saving ten thousand refugees from violence, rape, and death.

They are helping sixty-six hundred national workers in the Board's service, at this moment guiding and building up churches whose members number more than a hundred and eight thousand!

Personal satisfaction in this direct method of giving is evidenced in the accompanying letters, for each gift goes to a specific important object, is not divided among many causes.

It stirs personal devotion, for the element of sacrifice enters in.

A rich stream of letters manifesting actual spiritual forces in the Kingdom of God flows in. Hundreds write of their long-continued missionary loyalty and deep interest. A score of gifts are memorials to loved ones who cherished a beautiful missionary purpose through long lives now ended.

The oldest generation of the American Board's friends is represented by more than thirty who are nearing ninety years of age. Some of these write of early childhood

impressions: a missionary address in Sunday-school long ago; the entertaining in their homes of some famous missionary.

An example of the present generation is the stenographer who saved her gift by walking every day in winter the mile from Boston's North Station to its Park Square. She wrote of her joy in thinking of the work that was being aided by so simple a sacrifice.

And what of the coming generation? A little girl just entering school, hearing that missionaries far away needed help, gave her father her pennies to bring in person to our

office. Her reward later was a personal letter and charming miniature oriental print.

There will be more prayer behind the gifts than in easier years. All will mean planning and most will involve sacrifice. The response to the appeal this summer is being raised to a high, spiritual level: it sounds new sources of spiritual power.

There is a very great need for gifts this summer, for in the midst of economic uncertainty and conflicts, American churches as institutions are not measuring up to their

tremendous opportunities. Missionaries may have to be recalled from their life tasks, portions of the work abandoned.

Paul wrote to the church in Corinth:—

"I am glad of the coming of Stephanus and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours."

So may what is lacking on the part of American Christian churches as a whole be supplied by individual givers, and refresh the work and workers abroad.

A Message to America

By Frances Norene Ahl

As I contacted a score or more of missionaries throughout India last summer, I invariably asked them the question: What is your message to America? Their answers revealed such earnestness of thought and significance of purpose that I am presenting some of them to you.

"Hold steady!" were the words of the first missionary I questioned. And then she went on to explain that the people in America were so weary with the depression and with their church debts that they often questioned whether or not the support of foreign missions was worth while.

"The people of India," she continued, "have never been so willing to accept the message as now. India is on the verge of a big revival far beyond our expectations."

We continued our motor trip about the city. I was enjoying new sights and experiences, and freely questioning my missionary friend. All of this time she was pondering over her message to America.

"Do not withdraw your support too rapidly from the big cities in favor of the rural areas. The work

of the urban centers must not suffer," she urged.

"I have never regretted that I became a missionary," said a splendid Christian woman of northern India. Of course, mission work has its drawbacks, but it also affords great opportunities for service."

"I am especially interested in the Anglo-Indian work. The Anglo Indians are almost western in their appearance, but we must remember that they cannot be judged by western standards. They have not the same codes and traditions as the people of the west."

And then she related how anyone who is not a Mohammedan, a Parsee or a Hindu is classed in the census as a Christian. This very fact suggests the significance of the Anglo Indian work.

"America must remember the human element in the personality of the Indian people," a third missionary told me.

They have the same desires, the same shortcomings and the same longings as the people of the United States. They only give their babies away in time of famine or distress. They have to marry them young in

order to protect them. Millions of families live in one small room. Everything goes on before the eyes of the children. Then, too, there is the element of money. The girl is in the possession of her father until her marriage and he is going to have his price.

I listened eagerly as another missionary explained how within the last fifteen or twenty years the social religion of Christ has permeated Hinduism and Mohammedanism. Formerly the members of these faiths were selfish. They thought only of the individual, the caste or the family. They had no concern for the other person. But today they are thinking beyond self, beyond family and caste. They are beginning to realize that whether Mohammedan or Hindu they are their brothers' keepers.

"I cannot see that the missionary task is done in India," comes the message from South India. "I have been most impressed by the sheer ignorance of the people in the villages. For years I lived as an Indian as simply as I could among them.

[Continued bottom of next page]

Capping Service at the

By Jennie Jacobs*

School of Nursing

EACH year and for many years now, we have had a capping service, when new students after a three months' probation period were taken into the school of nursing and received their caps. We have found that this simple ceremony makes a great impression on the students, for some, no doubt, an experience as important as the recent crowning of the King of England.

The service began with song, prayer and scripture reading. After a short address by the Superintendent of the Hospital, Mr. Lacy, one of the Senior nurses told an old, but simple story of the significance of the nurses' cap. It was likened to a King's crown, if the nurse would live up to her responsibilities and the patients' expectations.

Thirteen senior students, who were dressed in dark blue uniforms and short white choir robes with the characters in red—purity, religion, service, etc., pinned on the front, took charge of the capping. As a senior, who acted as the master of ceremonies, called a probationer to come forward, another senior also came forward, took a cap and placed it on the head of the probationer who knelt before her to receive it.

*See page 329. The hospital was the Willis F. Pierce Memorial Hospital in Foochow, China.

Since the character on her robe was that of purity she said: "I am the Spirit of Purity and with this cap may I inform you that nurses are expected to be examples of virtuous women. You are reminded that no nation's health or its social structure is any greater than the chastity of its women."

The Probationer then said: "Spirit of Purity, I dedicate my class to you."

A second senior said: "I am the Spirit of Kindness to patients and with this cap I endow you with zeal and alertness ever to be ready to serve the simplest wish of the sick, who look to you for sympathy, kindness and care, all of which makes the sick bed less wearisome and the recovery more certain."

And the Probationer: "Spirit of Kindness, I dedicate my class to you."

A third: "I am the Spirit of Service and with this cap may I inspire you to a great sense of duty in the detailed scientific care of the sick, always with sympathy, never impatient, and ever mindful of the little services that bring comfort and the desire to get well. Your treasured reward is the recovery of the patient and to have built a shrine in the hearts of those whom you have served."

And the reply: "I dedicate my class to you."

The Spirit of Religion: "I ask that the head may be bowed in reverence to the divine Physician, who not only healed the broken bodies, but laid the plan for a better social structure by teaching the Brotherhood of Man."

Again: "I dedicate my class to you."

Others represented the Spirit of Health, Loyalty to the Doctor, Loyalty to the School, Culture, Ambition, Fair Play, Avocation, Wisdom, Truthfulness, Florence Nightingale.

After all had been capped they repeated the Florence Nightingale pledge (the modified Hippocratic oath). The service closed with the singing of the Nurses' Hymn, "Gracious Spirit dwell in me, I myself would gracious be."

Do you believe that any nurse could leave this service without having dedicated or re-dedicated herself to the service of the Great Physician? I believe not, and it is in this manner that you may find the church at work in the lives of busy nurses in a busy hospital and perhaps also in the hearts of the patients, who are being cared for by such hands and hearts.

A Message to America [Continued from page 295]

"As long as many of the people of India are cold and hungry—many have no house and have only one meal a day—and as long as seventy or eighty million are held as slaves by the upper castes, there is something to be done—a task that the missionaries and the churches of America must not fail."

I am convinced, after my summer in India, that the missionaries will not fail their task. They are superior men and women who have dedicated their lives to the enterprise of spreading the Gospel in this far away land. As I came to know these representatives of Christ, I was constantly impressed with the seriousness of their efforts, their en-

thusiasm, their vision and their courage. They are willing to give themselves that the people of India may come to know Him and trust Him and obey Him.

What will America do? Will the men and women in our churches face the task with their hearts, their prayers and their money? Or will they fail?

Doctoring in Durban

By Dorothy P. Cushing

AFTER experiencing again the chill breezes and fickle climate of a winter in northern U.S.A., Dr. Alan B. Taylor, medical superintendent of McCord Zulu Hospital, Durban, South Africa, wonders audibly why more Americans do not "winter" in South Africa.

Magnificent scenery, says the doctor, equitable summer climate, fascinating glimpses of Zulu tribal life outside the big cities, and the Kruger game reserve, where you can see all the fauna of the country in its native state.

Of course this suggestion will not appeal to the Chamber of Commerce of Florida or California, and possibly not to the winter sport lovers of New England—but it's sure a good "plug" for South Africa, and, aside from Dr. Taylor's commendation, booklets which the South Africa Legation have on tap tend to make one wish to hop on the next boat—providing one can find something to use for money.

BUT THE TRUTH OF THE MATTER IS

Dr. Taylor and other missionaries of the American Board in South Africa, however, are not out there because of the climate or of the scenery or the wild game. The feeling of friendliness toward the United States, which Dr. Taylor states is strong in South Africa today, is in no small way due to the work of Christian missionaries as illustrated by the McCord Zulu Hospital, the work of Dr. Ray E. Phillips, Mrs. Clara Davis Bridgman, Nurse Ruth C. Cowles, Dr. James D. Taylor, Dr. James B. McCord and so on down the line.

HELPING OTHERS TO HELP THEMSELVES

One of the central aims of modern Christian missions is to found work in other lands that can be taken over as rapidly as possible by the local communities and fit comfortably into indigenous life. This,



Dr. Alan Taylor

technically, is called "devolution" and Dr. Taylor can tell how this principle has been worked out to its logical conclusion in Durban; for in Durban, an enterprising coastal city of Natal, the McCord Hospital was in 1937 turned over, by the American Board, with land and buildings worth approximately \$50,000, to a local board of prominent Durban business and professional men.

What has been done in Durban, it is hoped can in the future be done in many other places where men, women and children are suffering because of the lack of medical aid, the means of education and spiritual guidance. Life for such is interpreted in terms of superstition, hor-

rible fears of evil forces, and the dread of being poisoned by their enemies.

The McCord Zulu Hospital was founded for Zulu sick in 1909 by Dr. James B. McCord, M.R.C.S., England and L.R.C.P., London, now serving his last term.

"MACORDI"

"Dr. McCord—'Macordi' as he is known by the natives throughout Natal—worked for many years alone except for the constant aid of his wife, Margaret Mellon McCord," says Dr. Taylor. "In a small rented house, using a kitchen table for his first operations, he laid the foundations of modern treatment for the superstitious, witchcraft-ridden Zulus. Not only did he have to overcome the superstition and prejudice among his patients, but he had to combat the apathy of the Whites to the suffering of those for whom they governed. Starting thus in crude quarters, the hospital, which bears his name, now is one of Durban's best known institutions appreciated and supported by both Black and White."

DEDICATE WING IN NAME OF TAYLOR

Since 1921, as associate to Dr. McCord and medical superintendent of the McCord Zulu Hospital, Dr. Taylor has given untiring capable service. An ex-service man, he has earned not only his M.D. from his alma mater, the University of Vermont, but the right to place after his name F.R.C.S. Edinburgh (Fellow of the Royal College of Surgeons, Edinburgh). A splendid, brand-new wing, recently dedicated, has been named the "Alan B. Taylor Wing." Dr. Taylor is now on furlough with his wife, Mary Byers

Taylor, and four children, Doris B., Frances E., Richard B., and Alan C.

The dedication of the Alan B. Taylor Wing was a social event of significance in Durban. The Honorable J. H. Hofmeyr, Minister of Mines, Labor and Social Welfare, officially opened the building.

SAYS SOUTH AFRICA OWES DEBT OF GRATITUDE TO MISSIONARIES

Congratulating all concerned and particularly Dr. McCord and Dr. Taylor, and commenting on how much Natal in particular, and South Africa in general, was indebted to the American Board, Mr. Hofmeyr said:

"The missionaries have pioneered and the state sometimes has followed in the path they have opened up. If there is one thing which has made South Africa fit for European civilization, it has been the work done by the missionaries in this country. I hope we never forget

the magnitude of our debt. It has now been suggested that there is a need to secularize native education. I hope that it will be a long time before that will happen. I hope that for a long time the state will have the assistance of the missionaries. This institution (the hospital) is evidence of the value of that co-operation between the missionaries and the community as a whole."

Among those on the program as speakers were Sir Edward Thornton, K.B.C.; M.R.C.S.; L.R.C.P.; D.P.H., Secretary of Public Health; and Mr. C. E. Lugg, Chief Native Commissioner of Natal.

The wing, built with funds raised in South Africa, means much to the McCord Zulu Hospital, which is hopelessly overcrowded. "Commonly patients are asked, 'Are you willing to sleep on the floor if asked to do so?'" As the doctor makes his rounds each patient, each chart, is viewed with a thought of emptying another bed," comments Dr. Taylor.

GOVERNMENT ALERT TO NEEDS

"Of late years government in South Africa has become concerned about the health of the natives and is now sold on the idea of training native girls as nurses and midwives and native young men as medical aides. In all this the McCord Zulu Hospital has, and will have, a great part. It already leads in the training of native nurses and midwives in Natal and has the honor of being the second training school for native nurses and the first for midwives in all South Africa.

TRAINING ZULU YOUNG MEN

"These medical aides are native young men who are now for the first time being given a simple course calculated to best prepare them for work among the kraals. At present they are doing their theoretical work in the South African Native College at Fort Hare. In 1939 they come to the McCord Zulu Hospital to start their practical work in our wards."

So ahead of this Christian institution stretches unlimited opportunities for human service—and it all started because one young missionary doctor from the United States doggedly refused to give up his mission to work among a people who needed help.

A HELPING HAND FROM THE FOURTH ESTATE

The Durban press has done much to help the McCord Zulu Hospital. Newspapers have repeatedly run feature stories. The Natal *Mercury* commends the work of the American Board and the McCord Zulu Hospital, saying that it is responsible to a large degree for the substituting of modern medical care for the "inyanga," or witch doctor. It calls the hospital, "A Durban bulwark against the spread of disease." It has pushed the ap-



The Honorable J. H. Hofmeyr, Minister of Mines, Labor and Social Welfare, of the Union of South Africa, speaks at the opening of the new Alan Taylor wing of the McCord hospital in Durban.

Dr. McCord is in the foreground, his hand over his mouth. Dr. Taylor sits next to him.

peal of the Durban committee for funds, "has commended the generosity of the American Board of Foreign Missions"; "has commented periodically on the successful training of native nurses, the lowering of infant mortality figures and the relief of suffering of Bantu mothers both through hospitalization and trained midwives."

A NEWSPAPER MAN'S POINT OF VIEW

A reporter, who visited the hospital, learned a lot. He discovered, he said, that native women, contrary to the common belief, suffer much greater agony in childbirth than European women. He discovered that the missionary doctors and nurses have known this for years and that is why they have pushed so vigorously not only the training of native nurses but of midwives who could go out into the country sections.

He found tuberculosis rife among the native people forced to live in overcrowded city slums where poor housing and under-nourishment took a terrific toll. He found high up in the list, as well, amoebic dysentery, venereal and other infectious diseases.

"I walked along sunny balconies past rows of spotless white beds, each holding a frail native woman—tuberculosis cases. Some were too ill to do more than lie with their eyes following the patch of sunlight as it crept slowly up the foot of their beds; others were sewing or reading. In the sun on another balcony were the little black babies, dozens of them. Some of them had been deserted by their parents; others were hopelessly undernourished and had been brought to the hospital by their mothers who were eager to pay the standard fee in order to save them." Yes, the reporter learned a lot.

HOW TIMES HAVE CHANGED

The hospital, says Dr. Taylor, with the opening of the new wing, can now accommodate 300 inpatients. "It has a training school for nurses which insists that the girls pass Standard IX before they take up general nursing and Standard VII or VIII before they become midwives. Perhaps I should say that these correspond to about the first and second year of high school in America. The hospital is now fully equipped with a surgical theater, X-ray department and dispensary.

"What a change from those days when Dr. McCord was told that it would be quite useless to attempt to house native ill in a permanent building, because of the belief that the spirits of the departed were wont to linger about the place of their death; that the Zulu custom of always burning the house in which one had died must also apply to a hospital, and that therefore, nothing more substantial than a grass hut, to be easily burned, should be considered for housing those who might die!

"What this would mean to Dr. Newton A. Adams, the first medical missionary of the American Board to Natal, and indeed, the first European doctor in Natal! For before Dr. McCord came other medical missionaries had reached Africa forced by the urge to heal broken bodies and driven through the darkest night and fiercest storms to those dying on mats of pain."

TAYLOR SEES GREAT THINGS AHEAD FOR McCORD HOSPITAL

In his 15 years of service in Durban, Dr. Taylor, who was commissioned a missionary of the American Board in 1921, has seen great changes. "The employment

of native nurses and native sanitary inspectors by the municipality is one example. The erection of the King Edward VIII, hospital—which by the way, was dedicated just a few days before the abdication of that monarch—so well equipped, so complete, as to be of real credit not only to Natal but to all South Africa, is a striking evidence of the concern of government for native health. The new wing of our hospital, just dedicated, is tangible evidence of the same recognition on the part of the European community.

"Able backed by the leaders in Durban public life, the McCord Zulu Hospital will continue to play its part caring for the sick. No society can afford to become so governed and so provided for by government that there is no longer a challenge to the individual for sympathy and for sacrifices. I feel sure that through the hospital more and more will flow this appeal for the recognition of human universal brotherhood from the one side and the responses of those who are in a position to give from the other. More and more through this point of contact will the European and Bantu communities be helped to appreciate each other."

A NEW DOOR OPENS

The training of medical aides—Zulu young men—about which we have already spoken, is described by Dr. Taylor as "another door opening for the Bantu people, a door through which picked young men may enter into lives of service to their own people, a service which will have its own material as well as spiritual compensation. Furthermore, it is a door through which thousands and hundreds of thousands of those suffering in pain and disability will enter into a new state of physical well being."



President Branch

•

This brother and sister are the third generation to attend Tillotson



Tillotson

Our Least Known College for Negroes

Austin, Texas, is a long ways from everywhere. It has few visitors, while Tillotson's calls for help must carry far before they can reach our ears. For many years it was our "forgotten college."

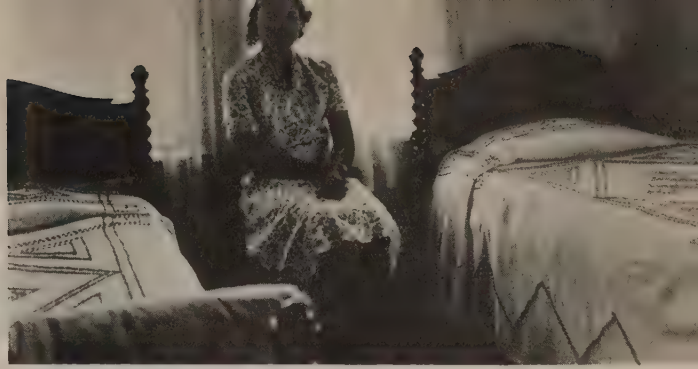
Miss Mary Branch became president of this "poor, forlorn college" in 1930. There were only 125 students, and they were girls! Under her energetic leadership the enrollment has doubled and then trebled—with constantly rising academic standards. The school has returned to a coeducational basis—but with a woman president! Both the men on the faculty and the boys in the student body get on well with Miss Branch.



*Tillotson's cheer leader
is a friendly sort*



*Beard Hall houses the girls
and the dining room*



One of Tillotson's model housekeeping bedrooms

In spite of the scarcity of funds Tillotson has managed to refurbish its grounds, replenish its library, build a model house-keeping home for the girls and put up a temporary dormitory for the boys. But this is only a beginning. The oldest and largest building, Allen Hall, needs to have its stature reduced from five floors to four and to have a new roof placed over its ancient but stalwart walls. The boys deserve something more than their present barracks. A small investment would transform the hill-top campus into one of the beauty spots of Texas. Tillotson's greatest need is for generous friends.



*This administration building provides the library
and most of the classrooms*

*And from the Tillotson buildings can be seen the capitol of Texas
and the business section of Austin*





Tillotson's boys' basketball squad looks formidable



and the girls' team is equally alert and able



"First Finnish Congregational Church in America"

By John Ilmari Kolehmainen

IT was the inability of the Finnish residents of Ashtabula Harbor, Ohio, to find a competent spiritual leader of their faith (Lutheran) that led to the founding of the Finnish Congregationalist movement in the New World.

Immigrants from Finland had begun to seek as early as 1874 the small settlement south of Lake Erie on the slopes of the Ashtabula River; by the late eighties their number had risen to over four hundred.

The pioneers naturally wished to resume the normal spiritual life to which they had been accustomed from birth. While Finnish-speaking Lutheran clergymen visited the Ashtabula Harbor Finns intermittently—Rev. Alfred Elisier in 1881, Rev. John J. Hoikka in 1882 and 1888, Rev. Alexander Malmström in 1883, Rev. John Lähde in 1884, Rev. Frans E. Öhde in 1887, and Rev. E. Panelius in 1888—none of them remained in the community for any length of time.

Rev. Joseph Davidson of the Ashtabula Harbor Congregational Church (American) was concerned at the difficulty of the Finns in securing a permanent shepherd. At his request two young seminarians from Chicago, J. J. Lundell and Andrew Groop, came to the community in May, 1889, the former undertaking to care for the Swedish and Finnish groups during the summer recess.

Although one of Lundell's parents was a Finn and Groop had been born in Finland, neither had command of the Finnish language then, although in later years they mastered it and devoted their lives to work among the immigrants for the Congregational Church.

Mr. Davidson, moreover, pointed out to Dr. Montgomery of the Ohio Missions Board the immense possibilities for missionary work if only a Finnish Congregationalist preacher could be found. Dr. Montgomery immediately sent inquiries to Finland and a certain Frans Karl Lehtinen was suggested as a gifted and forceful leader. An urgent call, accompanied by a transportation ticket to Ashtabula, was the Board's answer.

The son of a tenant farmer, Joseph Sorainen, Frans Karl Lehtinen was born on November 22, 1862, in the parish of Lemu, Turu-Pori. After several years as a children's playmate in the household of a church dignitary, Karl August Carsten, Franz at the age of sixteen went to Turku where he became a painter's apprentice and also studied at an art institute. Completing his apprenticeship, he went to Helsinki, thence to Stockholm, Sweden, where in 1887 he renounced his Lutheran creed.

Returning to Finland, he practiced his profession at Kotka and attended a four-weeks evangelical course given by the noted Swedish preacher, F. Franson, at Helsinki. Shortly afterward he was approached by officials of the Congregational Church who informed him of the dire need for a missionary among the Finns at Ashtabula Harbor.

NOTE: It must be remembered that Lutheranism has been the state-supported religion in Finland since the Reformation and has obviously attracted the largest body of communicants. In 1910 the proportion of Lutherans was 98.1 per cent, but dropped to 96.1 per cent in 1933. Lutheranism inevitably was the creed of most Finnish immigrants. In 1925 Congregationalists in Finland accounted for .6 per cent of the total population. There were 5,614 Baptists in 1920; there are 2,739 Methodists at the present time.

Lehtinen's first impulse was to refuse: he had no desire to leave his family and native land for a "wild America" where an unfathomable future among strangers awaited him. But the arrival of the Home Mission's ticket to Ashtabula decided the matter for him.

The pioneer arrived on September 11, 1889. He immediately began preaching to the curious Finns; attendance was good, although a number, no doubt, heard his sermons in the vain hope of discovering discreditable errors in the "new teachings." A Sunday school class was started which met regularly; the pastor, moreover, found time to join the temperance crusade.

In order to bestow an official character on their representative's work the Ohio Congregational Church decided to invest the young Finn. In an impressive ceremony on November 19, 1889, Lehtinen became the first Finn to be ordained by the Congregational Church in America.

Ten days after Lehtinen's arrival from Finland a powerful Lutheran minister started a movement which culminated in the organization, January 6, 1890, of the Finnish Evangelical Lutheran Church; but, undeterred by the increasingly bitter opposition of many Lutherans to his teachings, Lehtinen quietly persisted in his work.

The venerable leader, Charles Stenroos, was converted to the new creed in 1890 and on January 7, 1891 the persevering pastor and eight followers covenanted to form the first Finnish Congregational body in America—the Ashtabula Harbor Finnish Congregational

Church. Present at this historic meeting were, in addition to Mr. Lehtinen, Charles Stenroos, Matti Kantola, Wilhemina Kantola, Ida Sofia Herlevi, Susannah Eilo, Maria Wiitanen, Johannu K. Harju, and Serafia Porkola.

For more than eight years Rev. Frans Lehtinen faithfully served the congregation which he had brought into existence, but in the spring of 1899 pronounced what he felt to be his final benediction in the simple church which he and his communicants had erected with such great effort seven years earlier.

He was taking leave of the community to become editor of the *Totuus*, a spiritual periodical appearing in Fitchburg, Massachusetts. Successor to the herald of Congregationalism was Rev. K. A. Lindroos, a graduate of Chicago Theological Seminary who was handicapped in his work at every turn by ill-health; four years later he sadly relinquished his mantle to Rev. Edward Pirinen, and returned to Finland, where he passed away. Pirinen's incumbency was very short; within eight months he also was forced to leave the settlement because of a serious throat ailment.

The days following his departure tested the mettle of the first Finnish Congregationalists. They were unable to find a successor to Pirinen for over a year, and in the fall of 1904 they saw their Joseph Street Church reduced to ruins by fire.

But they were equal to the challenge: a new site was purchased at Coyne and Oak Streets, and construction of a new and more commodious edifice begun. The long-awaited-for pastor, Rev. John J. Homi, arriving from Boston in June, 1905, instilled new spirit into the undertaking and on August 20 the \$3,000 building was dedicated with solemn ceremony.

Two years later Mr. Homi fell ill and asked to be relieved of his post. He was followed: first, during the summer, by the seminarian Andrew A. Harju, a native of Ashtabula Harbor; next, by Rev. Risto Lappala, sometime editor of the New York *Amerikan Kaiku*, who went within a year to teach in the Congregational seminary at Cambridge, Massachusetts, his capable wife Milma remaining a year to care for the flock; next, by Rev. Lauri P. Miettinen of Maine, a quiet and extremely devout man, finding time during his three years there to write a brief sketch of the Ashtabula Harbor parish's history ("Lähetysseurakunta Ashtabula Harborissa, Ohio," *Hengelliselä Taistelutantereelta*, Fitchburg, Massachusetts, 1910, pp. 55-61).

In June, 1912, the father of the first Finnish Congregational Church in America, Rev. Franz Lehtinen, returned to Ashtabula Harbor. For six more years the soft-spoken pastor continued to bless his children and to comfort the dying. Finally in the spring of 1918, wearied by nearly thirty years of ceaseless toil for the church, he retired, leaving the congregation he had begun with eight members with nearly sixty members on its roll.

The veteran returned to the printshop in which he and the well-known newspaperman, August Edwards, had spent many hours. An early riser may yet today see this agile seventy-five-year-old gentleman walking in winter cold or summer heat to his unpretentious printing establishment at the Harbor.

The pioneer's mantle was worn by Rev. Eino J. Hämäläinen until the fall of 1920; Rev. Victor Kotila accepted the charge for two years, then made way for the present incumbent, Rev. Andrew Harju,

who had served the community while a seminarian. After Mr. Harju's ordination in Worcester, Massachusetts, in 1908, he had spent six years in Canada as a missionary for the Presbyterians, then had migrated to Portland, Oregon; next, accepting the call from the congregation which was so dear to him, the Ashtabula Harborite returned to the settlement in July, 1922. The number of his communicants as of January 1, 1935, was ninety-five, including many born in Finland.

As a result of the founding of the Ashtabula Harbor Church the Congregationalist movement was extended beyond the confines of that settlement. As early as 1890, Rev. Frans Lehtinen had preached the new gospel to the Finns in Fairport, Burton, Warren, and Conneaut, Ohio.

His teachings took strongest hold in Conneaut where a Congregational church was organized in 1900, but by 1911 it had become impossible to maintain it. There is a small group of communicants at Warren, among them the seventy-five-year-old mother of Andrew Harju; they have no church edifice and meet once a month for devotional services in their respective homes. Scattered families throughout Jefferson, Andover, Rock Creek, Ohio, and Albion, Pennsylvania, are visited by the Ashtabula Harbor pastor. The total number of Finnish Congregationalists in Ohio at the present time is perhaps two hundred.

Service to humanity is not always measured in terms of numbers. While the First Finnish Congregational Church in America has remained small, it has contributed much to the spiritual life of the Finns.

The Interne and Home Missions

By Charles E. Sebold

An interesting experiment in theological education is being conducted in Pasco, Washington under the joint auspices of Hartford Theological Seminary, the Washington Congregational Conference, and the First Congregational Church of Pasco. For lack of a better name it is called An Experiment in Theological Internesh-ship.

The Interneship is a year spent by a student between his Middle and Senior years in some field picked by the Seminary, under the guidance of the pastor in the field. The purpose is to give the student a year of practical experience in the type of church he will probably be called upon to serve after graduation. It will also check candidates for the ministry as to their fitness and ability in the practical work of the Church.

•

The Interne picked for the first experiment is Felix James Schrag, a Mennonite from South Dakota and a Hartford Middler. He is an average student, not bookish, not an exceptional student, and somewhat of what Dean Potter likes to call a Philistine. His college work was done at Freeman Junior College in Freeman, South Dakota and he graduated from Bethel College, a Mennonite School in Newton, Kansas in 1935. Congregationalism was foreign to him as far as structure and government were concerned; he knew nothing of scouting, fraternal and civic organizations and other secular movements which were anathema to his Church.

With such a background he came to serve under the pastor of a small town church, conducting a week-day program besides Sunday Services. *He did not serve as an assistant pastor, director of recreation or*

religious education. For two months he observed and studied the various activities of the Church, including finance, publicity, service and the like.

He was then given a "Ward" of his own in which to try out some of the things he had learned and to discover what he could do on his own.

His "Ward" was a small irrigation district that has grown up since the influx of farmers from the drouth area to the Pacific Northwest. It is a Community of 350 families, some 200 of whom have moved in during the past two years. These refugees have salvaged what they could of their midwestern farms and have purchased small ten-acre tracts which bring them scarcely more than the bare necessities of life.

They have little or no cash on hand and are unable to pay for the ten mile round trip to church in town. If they could afford this luxury, they would hesitate to attend because few of them have suitable clothing for wear in town and they feel that they can't carry their share of the expense of a town church.

Most of them were church people in the section of the country which they left. They want religious training for their children. Time after time some interested layman tried to start a Sunday School but nothing ever came of these efforts.

These people asked if the Interne couldn't "experiment" on them. Claton S. Rice, a real "Missionary" Superintendent approved the plan and the Interne began his experimental labor. In more prosperous years, a Community Hall had been built. It had been given to the Grange and this organization do-

nated the use of it, including heat, light and janitor service, for Schrag's experiment. A Sunday School was started with seventy-one pupils. Considering the Roman Catholic families and the few who can attend services in town, the school has some seventy per cent of the available child population enrolled.

Soon the parents of these children asked if they couldn't have preaching services. These were started the week before Christmas. The average attendance has been thirty-five. There are some sixty people who attend the preaching services. On Easter Sunday the Church was formally organized and thirty-four persons were taken into membership. Since then five more have made application for membership.

There soon arose the demand for further youth activities in the Church. The Church sponsors a Cub Pack, Boy Scout Troop and Girl Scout Troop. Forty-five youngsters from the ages of nine through fifteen are enrolled in these units. The leadership has been trained by the Interne.

The Church also has a choir of twelve voices and a Ladies' Aid of twenty members. The men attend the monthly meetings of the Pasco Congregational Men's Club.

•

All of this work was done in four months by an Interne with one year of Seminary work to complete before he can be graduated and ordained.

How were these results obtained in such a short time?

First of all the Interne is under the supervision of a man that has been a "doctor of sick Churches" for the past fourteen years. The work done by the "Interne" is being done on a course planned by the supervising "doctor" and not one step has been made in a hit-and-miss manner.

The second question is, "How much did this cost and how was it financed? One-third of the salary of the Interne is borne by the Conference, one-third by the Seminary, and one-third from the summer student fund.

Two-thirds of this salary would have been spent on the student had he been in school and served the Mission Board for four months as a summer student. The Mission Board secured his services for twelve months at the cost of four months' service. The direct aid was \$300, which is less than is being given many a Church in Mission aid. This new field, in a "depressed area" will be able to take care of \$200 of this next year and the second year under this plan should cost no more than \$100 in direct

aid. After the second year, the field should carry the entire \$300.

The plan has a still wider scope. This method has enabled us to enter a field that has the possibilities of extended growth. Federal projects will create a farming area out of desert land. People will keep coming in by the hundreds as the project progresses. Through the Interne method our denomination will be able to grow with the territory as it did in the early days of the Northwest. It is a type of pioneering that our Church has not been able to do for a half century.

It could be placed upon the same basis as a medical internship. Medical Internes receive on an average board, room, laundry, and ten dollars per month. This

would reduce the cost to \$50 or \$55 for this area and to not over \$60 in most areas, which would equal a scholarship of from \$600 to \$700 plus tuition, which is considered fairly good in any graduate school.

At such a low cost our program of abandoning churches could be halted. We could help our sick Churches recuperate and open new Churches in needy fields. Instead of giving way to "Pillars of Fire" and "Four Square Gospelers" we could build a healthy, intelligent religious life in most of our communities.

When people leave our Church for these cults, it isn't because they want to but because it is the only type of religion they can afford in these days.

When a Lynching Threatens

THE sheriff of a county reflects the state of mind of his constituents more truly than does any other official elected by popular vote. He knows what is expected of him and, as a rule, he meets these expectations even if he is cast in the rôle of a craven.

He is the barometer of public opinion on law observance and, as a barometer indicates the weather, the sheriff indicates the mind of his people in respect to the law.

If there is intent to lynch a prisoner, the sheriff knows it and responds to the emotional demands of his supporters. He knows when "feeling is tense" and judges accurately the number of votes involved. He acts in line with his judgment.

He may quietly remove his prisoner.

He may increase his force to stand off the mob.

He may allow himself to be "taken by surprise and overpowered."

Whichever one of these courses he adopts he is following the wishes of the majority of his political supporters as nearly as he can determine them.

And a sheriff rarely guesses wrong.

The sheriff is the "front" for his county and the agent of his people. It is easy to pillory an individual whose identity is known. So it is that a sheriff who permits his constituents to mete out extra-legal justice by means of a rope or a blow-torch receives the contempt and ridicule of "outsiders" with closed-mouth grimness, knowing that this is the price he pays for his office of trust which to him may be nothing more than a job.

Nothing indicates the change in public opinion in Southern counties

so greatly as the increasing number of sheriffs who, sensing that "feeling is tense," move to protect their counties against the charge of lawlessness and their constituents against the crime of murder. A sheriff who prevents a lynching acts in accordance with the desires of the majority of his supporters just as surely as does the sheriff who permits a lynching.

Fortunate is the sheriff whose constituents look upon him as the upholder of law and the protector of their reputation as law-abiding citizens, who support him in the performance of his sworn duty and expect him to act courageously in preserving the dignity of the county when "feeling is tense."

A sheriff in Mississippi "takes just pride in the fact, though he has had several threatened lynchings during his term of office, so far in

[Continued bottom of next page]

A New Chapter on Christian

By Mary Schauffler Platt

Coöperation

ON July 1st, 1938, the history of Christian coöperation will begin a new chapter. At that time the Central Committee on the United Study of Foreign Missions will close its office at 186 Massachusetts Ave., Boston, and will turn over to the Missionary Education Movement of 150 Fifth Ave., New York, its stock and good will, assets and liabilities and its heavy responsibility for publication of mission study books. In this change Central Committee will pass on to the Committee on Women's Work of the Foreign Missions Conference its special responsibilities for the promotion and stimulation of interest in mission study among women's organizations and in order to assure complete coöperation in this field the Committee on Women's Work will appoint two women to serve on the Board of Managers of the Missionary Education Movement.

For years past Central Committee and the Missionary Education Movement have been responsible for the publication and distribution of books on the study of foreign missions and have worked in ever closer coöperation. In spite of this

fact, there has been much confusion in the minds of a great many students, readers and leaders caused by the number of textbooks produced each year by two organizations.

For these and other important reasons the older organization has been considering earnestly and for a long time the possibility and value of a step so drastic and significant. After careful study of the subject and definite business arrangements, the final adjustments were ratified at the last business meeting of Central Committee on May 16th, 1938. This meeting was followed by an informal and happy dinner party at which the present beloved chairman, Miss Gertrude Schultz, presided and set the key note. Past and present Central Committee members, presidents of Women's Boards and representatives of the Missionary Education Movement and of the Woman's Committee of the Foreign Missions Conference were at the table.

Three honored guests were enthusiastically applauded — Mrs. Henry W. Peabody, for thirty years chairman of Central Committee, Miss Rachel Lowrie and Miss Mar-

garet E. Hodge—for they had been present at the meeting held on April 30th, 1900, when the interdenominational Committee was appointed to plan for a seven-year course of study of foreign missions.

Not for seven years but for thirty-eight years this Committee has functioned. It has published forty different senior textbooks, several odd books, and a large number of Hymnals and junior and kindergarten books. For two different periods totalling eleven years it sponsored the publication of the children's magazine *Everyland*. Three of the Senior books have been translated into one or more of the following languages—Chinese, Japanese, Tamil, Urdu and German, while the little book *Prayers for Little Children* has appeared in ten languages. The number of Central Committee books actually sold during these thirty-eight years is 3,770,947.

Surely, as Mrs. Peabody put it, this Committee has represented Christian Internationalism in its truest sense, and it now hands on the responsibility to its partners in this great work.

When a Lynching Threatens [Continued from page 306]

every case, as he puts it, he has 'outwitted the mob.' This sheriff holds that 'it is practically impossible to defy a mob but it is not particularly difficult to out-think a mob.'"

The Association of Southern Women for the Prevention of Lynching believes that the slow process of educating society to recognize and abhor the evils out of

which lynchings grow is the only sure way to stop lynching. The association places its major emphasis on exposing and repudiating the claim that the protection of white womanhood motivates lynchers. In seven years, almost forty thousand Southern women have committed themselves in writing to carry out a program of education against

lynching for any cause. Twelve national and Southern organizations and seventy-three state organizations in thirteen Southern states have adopted active programs against lynching in their constituencies. Each year activities of State Associations of Southern Women have been successful in preventing threatened lynchings.



Camera News

By Dorothy P. Cushing

THEY LEARN TO TEACH OTHERS

Demonstration in cooking given by Means School girls, Dondi, West Africa. Peanut milk and sweet potatoes make soups nourishing and palatable. Both products are grown in abundance by the people but have never been fully utilized. The women eagerly watch the girls. The men, as usual, hang around for samples! Fire on the ground, gourds for utensils, leaves for cups—nothing which cannot be duplicated by the women in their own villages. So Means School girls go out to help the villagers, says Miss Mary W. Hurlbut.



HOUSE OF NEIGHBORLY LOVE

"Biwajima Ai-rin-kwan"—or "House of Brotherly Love," is the name of the Christian social center in Nagoya, Japan, where Rev. Floyd L. Roberts has just erected a new and badly needed building to house growing activities. "Do not fail to pray for us," he writes. Here is Mr. Roberts, side view, and his co-worker Mr. Koide with some of the children.



THE VADALA WAY

The theory that a man's spirit and his stomach have nothing in common is not held by many Christians today. At the Vadala Vocational School, India, the Robert W. Fairbanks train in Christian character but also in poultry raising, agriculture and other means of livelihood. With only about \$26 a year, sometimes less, to live on, a family can hardly be expected to keep children, or even a hut, clean, or force exhausted bodies to learn to read. These smiling faces of boys with their hens and roosters show the effect of Vadala School training on village youngsters.



"THE BEST CENTER I HAVE SEEN"

said an Inspector from Bombay as he looked over Vadala Myers Baby Welfare Center. Baths, porridge and milk, cod liver oil, plays on health, lectures for mothers, all these and many other things take place at this center, writes Marie Lively Fairbank. Here are some of the children on their way home from the Center.



OFF HE GOES!

Rev. Joseph L. Moulton of Rahuri, India, mounts his bicycle and starts off to visit some of the 116 villages that make up this area. Our Marathi Mission work touches directly or indirectly, only half of them. We have 14 centers with resident workers.



TALKING IT OVER

Mr. Moulton eats an orange with the patil and other leaders of a village as they talk about plans to improve their town. In this friendly fashion friendships grow up based on confidence.



AN INDIAN HOT DOG

Mrs. Moulton returns from a bicycle trip to Digras, a village of 600 friendly Farmer caste folk with rural improvement centering in the school and its Christian teacher. Here she refreshes herself with an orange.



FARMER CASTE BOYS

Here are a group of the Farmer Caste boys in the American Board School at Digras, the village Mrs. Moulton had just visited.



MOSLEM FRIEND

This young Moslem, a friend of the Moultons, is deeply interested in the library at Rahuri and is a keen supporter of its service.

COME TO ASK QUESTIONS

A group of Robber Caste people come to the missionary Sahib to ask about The Way. Mr. Moulton in center with back to camera.



North China Mission

For some five years the three northern cities, Tientsin, Peiping, Tunghsien have been occupied and almost completely dominated by Japanese military forces. Fighting here was unexpected, but it came. Dates show the successive occupation by the Japanese armies of the American Board stations.

T'unghsien, July 27-30, 1937

Attacks, reprisals, bombing; in immediate vicinity of compound. *Hunter, Martin* were missionaries present. Refugees about 10,000, including a number of Japanese and Korean women and children. Jefferson Academy gate-house and other buildings damaged. Japanese paid in October a "solatium" of

\$3,000 Chinese currency. Lu Ho Hospital running; patients slightly lessened. Jefferson Academy 28 per cent-35 per cent of normal enrollment. Goodrich School for Girls, 70 per cent. North China American School, 50 per cent. Lu Ho Rural Service Center continuing its service; short term Winter School for Farmers had the largest enrollment ever, 37 men, and 37 women for two weeks of the course.

Missionary Staff here (June 15, 1938): *Mr. and Mrs. R. M. Cross, Mrs. Alice B. Frame, Alice M. Huggins, Mr. and Mrs. J. A. Hunter, Mr. and Mrs. H. S. Martin, Dr. and Mrs. Hugh L. Robinson*, Teachers in American School,

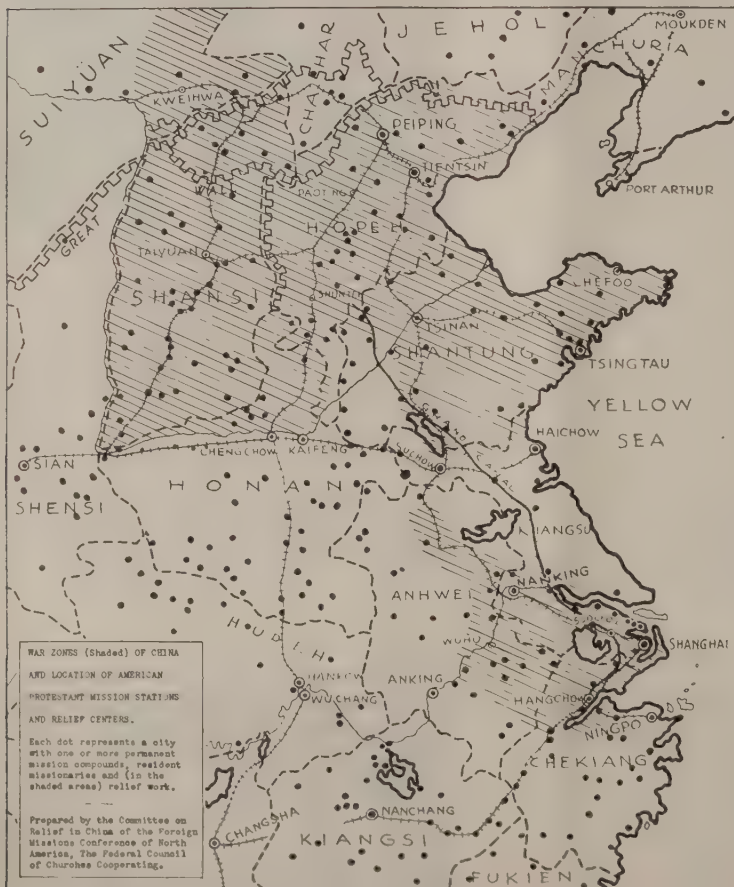
Children from North China Stations. *Valley Nelson* arrived early June.

Peiping (Peking), July 28-29, 1937

Artillery and airplanes nearby; city was surrendered without resistance. Present: *Cross, Dow*. Panic among both Chinese and Japanese.—Schools opened September. Bridgman (girls) 83 per cent of normal, Yu Ying (boys), 76 per cent. The churches, the mission schools and the Frame Memorial Social Service Center all reported special opportunities and special earnestness despite the constant haunting sense of fear and insecurity. Families of many in danger zones, no word coming. Terrible poverty in the city, 100,000 unable to care for themselves. All organizations working for relief. Christmas celebrated with deep feeling; with far more giving to the needy near and far than ever before. Teng Shih K'ou (Central Congregational) Church, twenty-seven baptisms in the past year, most of them young people and students. It raised over \$1,000 for relief work, its own budget being \$3,300. "People are trying to find firmer foundations. We can approach the educated as well as the uneducated."

At Chochow, outstation, September 15, Pastor T'ien Chin Hsien and sixteen others killed in a dugout by bomb from Japanese airplane.

Staff, June: *Hazel F. Bailey, Mr. and Mrs. E. H. Ballou, Laura B. Cross, Mabel I. Huggins, Anne B. Kelley, Mrs. S. H. Leger, Maryette H. Lum, Mrs. R. T. Moyer, Bertha P. Reed, Mr. and Mrs. E. T. Shaw, John Stanley, Charlotte Tinker*. Retired: *Mr. and Mrs. E. E. Aiken, Mrs. J. H. Ingram*.



Yenching University. Bombing, not far off, on July 28, the day set for examinations. Present: *Boyn-ton, Mr. and Mrs. Porter*. Exams actually held one week later and 776 candidates appeared. Students from a distance had great difficulty in assembling, many were helped to pass through Tientsin City where they were liable to arrest on suspicion by secret service men. Enrollment reached 499 in October (about 60 per cent of normal); 600 in second term. President Stuart early got into somewhat friendly relations with Japanese officials both civil and military, showed great skill in negotiation. Of eight universities or institutions of parallel grade in Peiping, only Yenching and the Catholic university (within the City) were able to open. Students have worked hard, given no attention to public relations; have not even had a student government.

Staff, June: *Grace M. Boynton, Mr. and Mrs. H. S. Galt, Mr. and Mrs. Philippe deVargas, Mr. and Mrs. S. D. Wilson*.

Tientsin, July 29-30-31, 1937

Some fighting in the city and bombing of all Chinese governmental or military centers and most educational institutions, including Nan Kai University and Middle School. Hopei, American Board compound miraculously escaped any considerable damage. No missionaries present. 500 refugees. Stanley Memorial Schools opened with enrollment 8 per cent (fall term)—40 per cent (spring term). Tientsin Christian Union (all missions) put on successful Training Institute for city Christians.

Staff, June: *Constance Buell, Mr. and Mrs. L. L. Gilbert, Albert C. Grimes, Mrs. A. C. Hausske, Carolyn T. Sewall*.

Paoting, September 23-24, 1937

City captured on these days and long aftermath of Japanese military occupation. *Chapin, Galt*; joined October 11 by *Hubbard* from America and in December by

Payne, who had been at P'ingting, Shansi. Refugees over 2,000 during attack; number remained at 1600 into January. Terrible suffering in border-line villages. Some church groups holding together and growing. Three weeks farmers' class: Hunter and Mrs. Frame from Tunghsien also helping. 1500 people celebrated Christmas in school dining room; most had never heard of it before. Relief work included porridge kitchens, winter clothing, medical care, classes for refugee children, short term loans, etc. Tung Jen School opened, spring term, with only 40 students.

Staff, June: *Abbie G. Chapin, Elmer W. Galt, Hugh W. Hubbard, Jessie E. Payne*.

Tehchow, Shantung, October 3, 1937

No missionary present at moment of capture, although three women stayed despite many warnings until late in August and some visited the station again. Robinson, assigned freshly to this post, visited Tehchow and left near midnight on October 2, visiting Lintsing also. Some 400 refugees in church compound. Schools and hospitals closed for a time after September 30. Missionaries not able to return to Tehchow from Tientsin until January 5. On January 20, six came to open up the work. In the interim, several Japanese aviation units occupied some of the school buildings and a great deal of looting was done, especially in the missionary residences. Williams-Porter Hospital resumed work in February and soon was nearly full. Porter Academy opened with 100 students.

Staff, June: *Dr. Alma L. Cooke, Helen Dizney, Albert C. Hausske, Lucia E. Lyons, Alice C. Reed, Harold W. Robinson*.

Taiku, Shansi, November 7, 1937

During October, the various departments of Ming Hsien School (Oberlin-Shansi) left Taiku. Most of the teachers and families and students, boys and girls, traveling to-

gether. There were three casualties from bombing, on trains. All missionaries stayed through the attack and occupation, *Mrs. W. A. Hemingway and daughter, Isabel, Dr. and Mrs. L. F. Wilbur and two children, Gladys Williams, Philip Dutton*. Fighting in the vicinity was not severe fortunately, but detachments of Japanese were kept from entering the several compounds. Damage was to the large city church only, ten shells having hit that. Refugees reached 700 at the highest point. They passed a hard winter with great shortage of food and especially of coal. *Moyer* from Peiping reached Taiku, January 5. Little damage done to the school plant; some of the agricultural experiments can perhaps be carried through, although the Chinese staff had left. Oberlin-in-Shansi or the nucleus of it carried on up to mid-March in Sian, Shensi with *Van Meter*. Other Oberlin tutors left for America in December (*Charlotte Tinker* in Peiping). Hospital continues service. *Dutton* came out to Peiping, January 29; made attempts to return with *Mrs. Dutton* but unsuccessful to date of May 16.

Staff, June: *Mr. and Mrs. P. D. Dutton, Isabel Hemingway, Mrs. W. A. Hemingway, Raymond T. Moyer, Gladys M. Williams. Flora K. Heebner* arrived early June.

Shanghai, November 9, 1937

Full extent of area outside International and French Concessions occupied after terrific fighting about this date. *Frank Rawlinson* killed by an anti-aircraft bullet on Avenue Edward VII on August 14. *Mrs. Rawlinson* and children came to America. Mr. and Mrs. T. T. Lew, on leave of absence from Yenching University, engaged in literary and editorial work under direction of National Christian Council.

Lintsing, Shantung, Nov. 20, 1937

There were serious floods in this section, for the suffering of the peo-

ple; the condition lessened or delayed the tribulation from military advance and fighting. Japanese reached Lintsing on the date, not encountering serious resistance. No missionaries have been in regular residence in this station for four years. *H. W. Robinson* passed through Lintsing, October 5-6 while traveling to Tsinan. Refugees in the compound ran up to nearly 1,000 in December. A small nucleus of Chinese workers kept the hospital open and much church work going. There was much loss through looting of Chinese bandits. No missionaries were able to revisit Lintsing until early April, when *Lucia Lyons* and *Harold Robinson* reached there. Banditry is rife in all the region.

No missionaries in permanent residence.

Nanking, December 12-13, 1937

Present: *Charles H. Riggs* (among twenty-seven foreigners who stayed through the siege). Riggs is only American Board representative in University of Nanking; in department of farm machinery. In November a special "Safety Zone" was delimited and organized. Riggs became Housing Commissioner, directed location of over 100,000 people. Women and children refugees poured into the University buildings and Ginling College, at one time up to 25,000. The missionaries' only weapon was good temper and "colossal American bluff." Riggs got slapped, along with Consul Allison. At the last word was technical adviser to the new "Self-Government," trying to maintain for them a transportation system. University desires him to stay in Nanking another year looking after the farm, and other property.

Tsinan, December 27, 1937

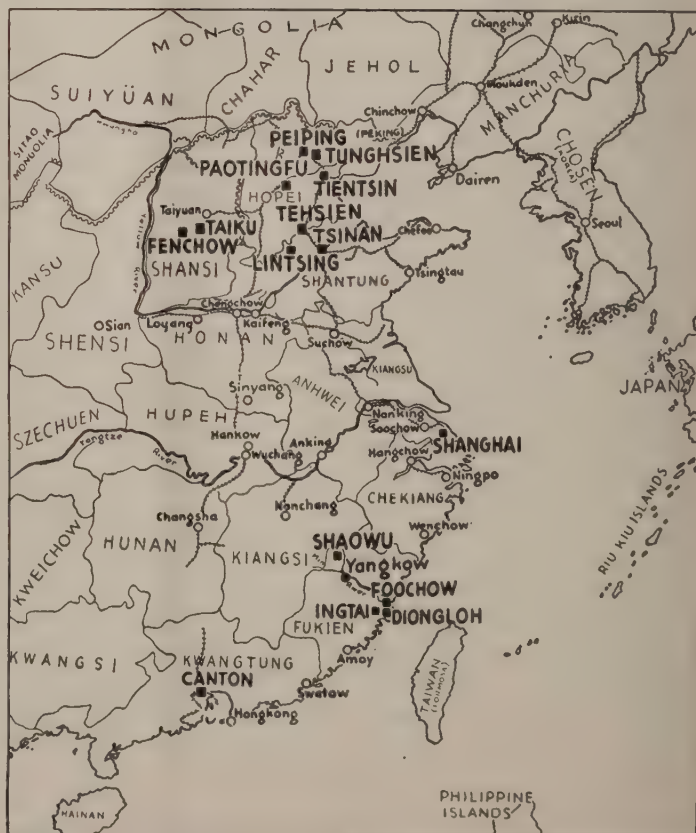
Present then and up to June: *Mr. and Mrs. Charles A. Stanley*. Cheeloo University opened, all departments, on schedule. Had to

close in early October as Japanese attack approached. Medical School students and Chinese faculty moved to Chengtu, Szechuan, admitted to West China Union University. Bridge over Yellow River just north of Tsinan destroyed November 15. Mrs. Stanley moved in September to Tsingtao. Kept an open house there for many missionaries. Returned with her husband to Tsinan on December 1. The son, John, who had come for teaching in Cheeloo, went to Peiping. Much destruction of public buildings but final turn-over came fairly peacefully. Stanley in charge of main University campus. Allocation of safety cellars for thousands of refugees, oversight with disciplinary powers. There is a hope to open University on a small scale in the fall. The School of Religion may be more closely bound in than in the last ten years.

Fenchow, Shansi, February 17, 1938

The Japanese attack swept up into Shansi Province in November (when Taiku was captured), but stopped at a point east of Fenchow. There was panic and evacuation of many Chinese residents and officials. *Mrs. Pye*, *Miss McClure* and *Miss Horn* in early November went with a small nucleus of Ming I and Bible School teachers and students to Chishan in southwestern part of the province; also *Caton* and *Domke*, Carleton tutors. These two later reached Sian in Shensi Province, and worked part-time in Ming Hsien (Oberlin School from Taiku) and part in a government university. They are still in Shensi, within the Chinese lines. The three women, with a few school teachers and students, returned to Fenchow on January 3.

Present at time of capture, Feb-



bruary 17: *Galt, Horn, Judd, Leger, McClure, Meebold, Noreen, Pye*. Ming I School buildings, nearest to northwest corner of city wall which was point of Japanese attack, were badly damaged by shell fire. Hospital not injured, except out houses; other buildings, lesser damage. For-

tunately, casualties limited to the death of one old man. 1200-1400 refugees in the compound. Galt from Paoting was present on a visit to assist in Fenchow Association annual meeting; got away March 8. Judd came out to Peiping in early May, but returned to Fen-

chow with medical supplies. Travel, on military trains only, with great difficulty, repeatedly cut off.

Staff, June: *Josie E. Horn, Dr. W. H. Judd, Samuel H. Leger, Mary L. McClure, Louise M. Meebold, Emma B. Noreen, Mrs. Gertrude C. Pye*.

Foochow Mission

Fukien Province (to date, June 15) has not been occupied by the Japanese armies although the Associated Press on May 15, after the capture of the Island of Amoy, reported an airplane and naval attack near the mouth of the Min River, southeast of Foochow. Later report said Provincial Government had moved to Yung An, 200 miles inland. Cable, May 23, from President C. J. Lin of Fukien Christian University said, "Moving Shaowu."

From the outbreak of hostilities there was great excitement. United States authorities advised all Americans to leave. The Consul himself was to go; finally he did not. Only a few missionaries, mostly women with children, did leave in the early fall.

Foochow

This city and the whole region suffered from rise of prices and other war hardships. There was great uncertainty and tension. In civilian personnel available, come home from other parts of China, there was gain. Japanese planes passed over often; first bombing was on February 24, following Chinese raid on Formosa. The

bombs were directed at the aviation field—not far from the city compound. Twelve dead and fifteen wounded. Repetition of bombing reported on March 15, April 3 and April 13—without casualties. Able principals and teachers in mission institutions working in full coöperation with Provincial educational authorities on a general plan. All University students and even those of senior high school grade were sent out for two to three months to do extension work in the villages. Government insisted upon a policy for all schools that they should move to points inland if and when the Japanese invasion should come. There was sacrificial giving for purposes of relief to other parts of China. There was great earnestness and special opportunities; this amid the tension of the days.

Frederick P. Beach died, nephritis, on November 25, 1937.

Dr. Horace E. Campbell loaned, from May, 1938, to Methodist Hospital, Chungking, Szechuan.

Staff, June: *Susan E. Armstrong, Hazel M. Atwood, Mr. and Mrs. Brewster Bingham, Mr. and Mrs. L. J. Christian, Dr. Lora G. Dyer,*

Albert L. Faurot, Robert W. McClure, Mr. and Mrs. G. M. Newell, Mr. and Mrs. Roderick Scott, Helen H. Smith, Guy A. Thelin, Eunice T. Thomas, Mr. and Mrs. W. H. Topping.

Diongloh

School enrollment here leaped from last year's 200 to over 300. "Church enjoys a greater influence than at any time in the past." More coöperative work, among Catholics, Protestants, Buddhists, etc. Principal of school is most trusted person in the county, constantly used by government. Christian thought is weighing even among non-Christians.

Staff, June: *Dr. C. L. Gillette, (Pagoda Anchorage), Lyda S. Houston, Arthur O. Rinden.*

Ingтай

Conditions similar to Foochow and Diongloh, but this station more remote and "peaceful." Special "war gardens" to raise peanuts, bananas, sweet potatoes, beans, cabbage, etc. Principal of academy and other Chinese leaders are towers of strength.

Staff, June: *Lucy B. Lanktree, Mr. and Mrs. E. H. Smith.*

Shaowu Mission

The inland region of this mission has not been invaded and the work of the churches goes forward under Chinese pastors without missionaries present. In early April *Miss Jacobs* from Foochow visited Shaowu where much of the extension work carried by students and teachers from Fukien Christian University was being carried on.

They rehabilitated some of the former mission buildings. This university was expecting to locate in Shaowu in case they should have to leave Foochow City.

Staff: no missionaries in this field. *Mr. and Mrs. George Shepherd* were the only ones in China; *Mr. Shepherd* having been

loaned for service as adviser to the New Life Movement under the Chinese Government. *Mrs. Shepherd* with the children was at Kuling, but was obliged to come home with them at the end of December. *Mr. Shepherd* returned from the United States in April, and is now "somewhere in central China."

Canton

The city has been subject to repeated bombings since the beginning of hostilities. The Union Normal and Middle School buildings were bombed on December 31, 1937

with a loss of \$28,000. The school had earlier moved out, first to a village town nearby, later to the Portuguese Island of Macao. Miss F. L. Liu, the Principal, reports 260 in

the Normal School there and 60 children in kindergarten (somewhat less than 50 per cent enrollment). They look with eagerness to the return of Miss Edna Lowrey this summer.

China Missionaries in America

North China Mission: *Mr. and Mrs. L. V. Cady, Mr. and Mrs. R. E. Chandler, Margaret Dow, Mrs. E. W. Galt, Mrs. A. C. Grimes, Mrs. H. W. Hubbard, Mrs. W. H. Judd, Mr. and Mrs. H. S. Matthews, Alzina C. Mun-*

ger, Alice E. Murphy, Mr. and Mrs. L. C. Porter, Mrs. F. J. Rawlinson, Mrs. C. H. Riggs, Mrs. Harold W. Robinson, Mrs. W. B. Stelle.

Foochow Mission: *Bertha H. Allen, Leona L. Burr, Mrs. H. E. Campbell, Jennie Jacobs, Mrs.*

R. W. McClure, Mrs. A. O. Rinden, Mrs. G. A. Thelin, Laura D. Ward, Martha Wiley.

Shaowu Mission: *Mrs. G. W. Shepherd, Mr. and Mrs. C. L. Storrs, Josephine C. Walker.*

Canton: *Edna Lowrey.*

On Homeward Journey

North China Mission: *Margaret Dow, Alice M. Huggins, Maryette H. Lum, Dr. and Mrs. L. F. Wilbur.*

Foochow Mission: *Dr. Lora G. Dyer, Mr. and Mrs. G. W. Hin-*

man, Lyda S. Houston, Robert W. McClure, Guy A. Thelin.

The Churches Undertake China Relief

THE appalling situation created and threatened as a result of the hostilities in China at an early stage aroused the sympathetic concern of all those interested in China. In August, 1937, a plea was made to the American Red Cross to appeal for a nation-wide fund for relief work in China, but it was not until January, 1938, that the Red Cross was ready to do more than offer to receive funds contributed. China Famine Relief secured through its mail appeals a total of \$90,121.50 from October 1 to May 24. Various denominational appeals for emergency needs in China as well as relief have netted considerable but inadequate returns.

The Foreign Missions Conference and the Federal Council of Churches united in a Christmas mail appeal for relief in China together with assistance to Spanish war victims and German refugees, of the proceeds of which \$14,100 had been forwarded to China by

April 30 through the Foreign Missions Conference in addition to the sums sent to denominational headquarters. The Foreign Missions Conference has received directly \$14,400 more. Representatives of all these three bodies joined with others in the formation of China Emergency Civilian Relief, Inc., which was in the midst of plans for a campaign under professional direction when in January President Roosevelt appealed for a minimum of \$1,000,000 to be given through the Red Cross, and thereupon China Emergency Civilian Relief suspended its plans. Returns from the Red Cross appeal at first proved disappointingly small; and it became evident that only continuous effort conceived and carried on in national terms for the duration of the acute need had any hope of securing a response commensurate with the real interest or worthy of the American people.

In response to this situation, the CHURCH COMMITTEE FOR CHINA RELIEF has now been constituted by the action of the Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America and China Famine Relief U. S. A., Inc. It is hoped that the funds which have been raised by the renewed effort of the Red Cross terminating June 15 and through the Bowl of Rice Parties held throughout the country on June 17 will be sufficient at least to meet America's share of needed relief funds through the summer and early autumn. It is recognized, however, that even if there should be an early termination of hostilities, the need for relief on a vast scale would continue in many areas until after the autumn harvest in September, 1939, and that the extension of hostilities will correspondingly extend the need for relief.

The CHURCH COMMITTEE is, therefore, developing plans for presenting to the Protestant churches of America in the early autumn this need for further funds for at least a year longer. The Committee does not propose to set up relief machinery in China, but will forward its funds as raised through agencies already in existence there, using the American Advisory Committee set up by China Famine Relief in 1928 as its channel of allocation to the local relief agencies. These local agencies depend mainly upon the services of missionaries and Christian Chinese for the detailed administration of relief.

The Committee consists of thirty members, ten appointed by each of the coöperating organizations, with an executive committee of fifteen

men and women in the New York area and the remainder of the membership distributed in strategic cen-



Relief Director Wynn C. Fairfield

ters throughout the country. It is expected that a large number of China missionaries on furlough will be assigned by their respective boards to do speaking and the organizing of local committees which will coöperate by voluntary activities with the central committee, so reducing the overhead expense to a minimum. After July 1, all separate appeals by the three coöperating organizations for this purpose will be discontinued.

By arrangement with the American Board, Dr. Wynn C. Fairfield, its Far Eastern Secretary, has been released for a year for the major part of his time to serve as Director. Names of other officers will be printed in the August number. Its offices will be at 105 East 22nd St., New York.

A Devotional Service Remembering Our World Mission

By Mrs. M. J. Bradshaw

Leader:

Say not, "It matters not to me;
My brother's weal is his behoof."
For in this wondrous human web
If your life's work, his life is woof,
Woven together are the threads,
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must share one common
doom.

(Wordsworth)

Leader: Beginning with Genesis and ending with Malachi, the poets and seers of the Old Testament testify to the mission of God's "chosen people" to all nations, and to the universality of God's care.

Unison reading from Psalm 67:
God be merciful unto us, and bless us:
and cause his face to shine upon us.
That thy way may be known upon earth,
thy saving health among all nations.

Let the people praise thee, O God;
let all the people praise thee.
O let the nations be glad and sing for joy;
for thou shalt judge the people righteously,
and govern the nations upon earth.
Let the people praise thee, O God;
let all the people praise thee.

Hymn: O Zion Haste, Thy Mission High Fulfilling—

Leader: The voice of the prophet Isaiah "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say. Come ye and let us go up to the house of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. And he shall judge among

the nations and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Reader in audience:

"But slowly towards the verge the
dim sky clears,
For nobler men may yet redeem
our clay
When we and war together, one
wise day,
Have passed away."

(Vera Brittain, 1933)

Second Reader: "Come near ye nations to hear; and hearken, ye people.—Ho everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear, and your soul shall live.—Behold thou shalt call a nation that thou knowest not: and nations that knew not thee shall run unto thee.”

Hymn: O, Sometimes Gleams upon Our Sight—
O sometimes gleams upon our sight,
Thro’ present wrong, the eternal right;
And, step by step since time began,
We see the steady gain of man.

That all of good the past hath had
Remains to make our own time glad,
Our common daily life divine,
And every land a Palestine.

Leader: From Matthew to Revelation appear testimony to the universality of Christ’s Kingdom and to the obligation of the followers of Jesus to carry the gospel to all nations.

First Reader in audience: And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. Matt. 24:14.

Second Reader: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. Matt. 25:31–32a.

Third Reader: Is it not written, My house shall be called of all nations the house of Prayer? Mark 11:17b.

Fourth Reader: God hath made of one blood all nations of men, for to dwell on all the face of the earth. Acts. 17:26a.

Fifth Reader: —repentance and remission of sins shall be preached in his name among all nations, beginning at Jerusalem. Luke 24:47.

Sixth Reader: —the gospel must first be published among all nations. Mark 13:10.

Seventh Reader: Go ye therefore and teach all nations. Matt. 28:19a.

Eighth Reader: —I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Rev. 14:6.

Ninth Reader: —all nations shall come and worship before thee. Rev. 15:4c.

Tenth Reader: And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, . . . and the leaves of the tree were for the healing of the nations. Rev. 22:1–2.

Hymn: Verses 3 and 4 of—O, Sometimes Gleams upon Our Sight:

Thro’ the harsh noises of our day,
A low, sweet prelude finds its way;
Thro’ clouds of doubt and creeds of fear,
A light is breaking calm and clear.

Henceforth my soul shall sigh no more
For olden time and holier shore;

God’s love and blessing, then and there,
Are now and here and ev’rywhere.

Leader: Let us bow in silent prayer—

First—for the church universal,
Next—for our home base, the church in the home land, and that insight and wisdom may be granted our American Board.

Next—for the ambassadors of Christ in distant lands.

Finally—for adequate support. That our vision may be clear and our wills moved to give more freely of our substance to the support of our world mission.

With bowed heads let us conclude our prayer by singing:

Dear Lord and Father of mankind,
Forgive our fev’rish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper rev’rence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow thee.

Leader:

Forgive, O Lord, our severing ways,
The rival altars that we raise,
The wrangling tongues that mar thy praise!

Thy grace impart! In time to be
Shall one great temple rise to thee,—
Thy church our broad humanity.

White flowers of love its walls shall climb,
Soft bells of peace shall ring its chime,
Its days shall all be holy time.

A sweeter song shall then be heard,
Confessing, in a world’s accord,
The inward Christ, the living Word.

That song shall swell from shore to shore,
One hope, one faith, one love restore
The seamless robe that Jesus wore.

(Whittier)

Barton Memorial Hospital

The campaign for the building fund of the American Hospital in İstanbul has come to a successful issue. At the last there remained a sum of about five thousand to secure, when a modest donor came forward with a check for the amount needed.

Secretarial Side Lights

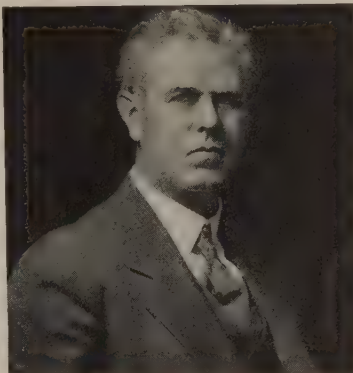
WILLIAM E. GILROY is a conciliatory soul. Kindliness is his most conspicuous characteristic. His natural impulse is to say "yes" rather than "no." It grieves him to reject an article. His temper is inclusive rather than exclusive. Whenever anyone disagrees with him he gives himself to a season of soul-searching. He strives to discover points of agreement with everyone.

Yet life is not a continuous retreat for the editor of *Advance*. He has his convictions, and he can be stubborn. In fact he can even fight! But the habit of his heart is to love his fellowmen and to think as well of their ideas as his conscience will permit. He is far more of a judge than an agitator.

"A pilgrimage to Boston" is one way of describing the career of William E. Gilroy. Of course that was a goal which he never even dreamed of as a boy. Boston did not loom upon his horizon. Getting there was something of a surprise, but when he had arrived, it looked like manifest destiny. It would be difficult to picture him enduring with equanimity the intimacies of the New York subway or happily hustling along LaSalle Street in Chicago, but in Boston he fits the landscape perfectly.

A circuitous route brought William E. Gilroy to the "state of mind" which is Boston. He was born in Mount Forest, Ontario and received his bachelor's degree from the University of Toronto in 1897. Three years later he became a graduate in theology of Victoria University. In his early days his soul was warmed by the Methodists, and as a student he preached under their auspices but as soon as he was in a position to "put away childish things" he became a Congregation-

The Editor of *Advance*



Editor Gilroy

alist. From 1900 to 1906 he was pastor of the Broadview Avenue Church of Toronto. During the last two of these years he experienced the fore-shadowing of future glory by serving as editor of the *Canadian Congregationalist*. Four years were then spent as pastor of the church at Brantford and eight with the First Church of Hamilton.

Not until 1919 did William E. Gilroy come to the United States to accept a call to our church at Fond du Lac, Wisconsin, which at that time included in its membership a large proportion of the leading spirits of the city which nestles at the foot of Lake Winnebago. Here the pastor's literary aptitudes found expression through some contributions to the *Christian Century*. He was asked to cover the National Council which met in Los Angeles in 1921 for their columns. His account attracted widespread and favorable attention. The committee which was looking for a successor to Howard A. Bridgman as editor of the *Congregationalist* discovered William E. Gilroy. He seemed to meet the specifications of a pastor with considerable literary and edi-

torial experience who did not come from the effete East. Early in 1922 he found himself translated from the doorsteps of Fond du Lac to a swivel chair behind a desk overflowing with manuscripts in Boston. Aside from the necessity of reluctantly sending innumerable brain children back to where they came from, he liked his new position. In 1925 he renounced his allegiance to the King of England and became a citizen of the United States.

For fifteen years William E. Gilroy has sought to be the conciliator and the interpreter of the diverse elements in our denominational life. Faithfully has he chronicled the departure of the great men of yesterday and the rise of such children of the present as the Council for Social Action. He has weathered both mergers and depressions. *The Congregationalist and Herald of Gospel Liberty* has been boiled down from a weekly to a monthly and its sixteen syllable title reduced to the two syllable title of *Advance*. Its editor probably has more friends today than at any time in the past.

When one man gets out a paper with exceedingly limited assistance he does not have much time for a private life on the side. It is even rumored that the editor of *Advance* spends most of the hours of darkness reading the books which are reviewed in its pages. His chief distractions are a wife and son. The former has a garden, in which he is allowed to assist. As Mrs. Gilroy has some doubts as to her husband's ability to discriminate between weeds and flowers his self-determination in the backyard is somewhat limited. He also has a weakness for mixing cement, which satisfies his love of the concrete. In this field his impulses are unhampered.

What They Say in China

We must keep our spirits high. We cannot descend to a mere hating and desire for revenge upon all the Japanese people: If we do keep our spirits high we can never be overcome.

—*A Chinese Woman*

Yes, China is facing her greatest crisis. It is a pity that the flower of youth of two nations should be so recklessly sacrificed on the battlefield. What and when the end will be no one can say. . . . In your daily prayers please remember both the Chinese and Japanese peoples in this hour of untold sufferings and miseries in the midst of their national calamity.

—*A Chinese Business Man in Tientsin*

In these times the educational front is more important than the military front.

—*Dr. Herman Liu; he died at the educational front in Shanghai April 7*

This is no time for the church to denounce the enemy and so increase the time of hate. Instead of looking at the enemy we should look at ourselves, and see what has brought this calamity upon us.

—*A Chinese Pastor*

I cannot close this letter without a tribute to the attitude of the Chinese Christians towards the people of Japan, especially towards the Christians there. They pray for them as they do for the church in China, and feel that their union in Christ is stronger than all that separates.

—*A Missionary*

I will not allow myself to hate.
I will not allow myself to lie.
I will not allow myself to become callous.
I will not blame God for what is happening.
I will not abandon my vision of the Kingdom of God.

—*The outline of a sermon of an American, in Peiping on "Keeping Our Balance."*

BRETHREN, I EXHORT YOU at this time to bethink yourselves of the weeping women of Japan—mothers weeping for sons who will never return, wives for husbands who are gone forever. I exhort you to bethink yourselves of the desolation and the grief of the orphaned children of Japan— orphaned in a cause in which the people of Japan have no heart.

BRETHREN, I EXHORT YOU to bethink yourselves of the boys of Japan, sent against their will by a ruthless military spirit to do things in a foreign land against which their souls and hearts revolt. I exhort you to bethink yourselves at this time of thousands of those poor boys who even now are lying in torture and maimed, and whose life's blood is now being drunk by a foreign soil.

BRETHREN, I EXHORT YOU to bethink yourselves of those of us who are far from our native land, whose dear ones are in the midst of an inferno of death and destruction, whose fate we know not of. Pray for us; pray that we may maintain in this dark hour that spirit of brotherly love and compassion for which our dear Saviour gave His life.

BRETHREN, I EXHORT YOU to think of the suffering people in my native land of China, in terror, driven from their homes to wander as strangers about the land; thousands of whom are now maimed and helpless. I exhort you to bethink yourselves of little children, wounded and crying for a mother's aid and comfort, with the mother lying with eyes glazed in death and lips stilled so that never more can they give a mother's comfort.

BRETHREN, I EXHORT YOU always and ever to maintain your Communion with our Lord, ever to remain steadfast and faithful to His teachings, so that always, in your lives, your hearts, your minds, your acts, you will do those things which will bring to suffering humanity that peace of God which passeth all understanding.

—*Bishop Lindel Tsen when on steamer returning to China*

Take it all in all, I have not been much frightened. When the chapel was struck by a shell I did not even hear it. Only when I heard the crying and shouting I knew something had gone wrong. A woman and

girl were killed and four people injured. One woman had a piece of flesh the size of a hand shot away from her thigh. I washed it for her once a day, and now it is seven or eight parts whole. I have also cured a number of ordinary little illnesses. I have told the refugees something of the "Way," and have taught hymns to thirty or more young girls.

—In a letter from Mrs. Chia, who stayed at her post in the South Suburb Church of Tehchow during the Japanese occupation

Imperialism both western and eastern is going to have much to answer for in the future. We are feeling the fruits of its ruthlessness, and I am becoming more and more convinced that we as Christians have a responsibility, not only of opposing war, but of going deeper and working against the fundamental inequalities of race and class. Our work out here is changing to fit the needs, but I believe it will play a vital part in building a new China out of the present wreckage.

—A Missionary in Peiping

The future looks bright for us, Japan, China. We are two nations, mutually interdependent, one upon the other. Our power will come from coöperation as two great sister nations. Peace and coöperation are essential to our well being. But we must all of us work for this end. The Bible says, "bear ye one another's burdens." The "burden" may be too heavy for each of us, but by moving in the spirit of Christ and sharing our mutual "burdens" Japan and China will achieve peace.

—A Chinese Christian Leader speaks to Japanese students in America

In the next evaluation of missions the part that these quiet, staunch Christians are taking in the guiding of the thinking of their country should take a large place. During these troubled times I am daily surprised at the evidence that Christian thought is having so much weight in the decision of China's leaders. Amazing numbers of them are, if not themselves Christians, allowing Christian thinking to decide much.

—An American Woman in Fukien

As a Christian and Chinese citizen I shall never "surrender." I am trusting in God and following His Will. When I think of the Lord on the Cross I am ready for anything.

A Chinese who was martyred

In these days the missionary has a distinct contribution to make in close fellowship with his Chinese colleagues. He can do much for morale, and it is a time in our association when the missionary is deeply appreciated. Some of the institutional work may have to go by the board, but these personal relationships, which after all are the biggest and best things on the mission field, are possible in a unique way.

Before the North China Upheaval was the time for Westerners to work in the rear, back up the Chinese workers; after the Upheaval is the time for Westerners to take the lead in front of the Chinese. . . . All were thinking that mission work would be overwhelmed and stopped. Who would have thought that we should have a revival of mission work? The more of such opportunities we see, the more we feel their importance. When the common people, conquered, have in their minds and hearts no comfort and no hope at all, this is truly a time when they may turn unto God. This again may be for North China the "fortune within misfortune."

—Mr. Chang Heng-Ch'iu, General Secretary of the North China Kung Li Hui

It becomes clearer and clearer that the missionary is in a position of such responsibility and leadership as has not been his for decades. This is partly because of his neutral position and the confidence which he commands in more or less degree from both parties in this Oriental war, making him the sole mediator between them. The great exodus of trained and high class Chinese, and the risks of leadership to those remaining, mean that the missionary must play the pivotal part everywhere and take again the positions for many years ably filled by Chinese. Meanwhile the need is greater than ever. . . .

Reconstruction of the heart has not been destroyed and will go on. I take off my hat to many of these friends for the way in which they are able to smile in the face of misfortune, pick up the pieces and face a future of desperate struggle to keep alive. Together we will march, reaching out always for that unseen Companion to guide the way and to give inner peace, strength and most of all these days, a spirit of forgiveness, "with malice towards none, with charity for all."

—A Missionary

Boys and Girls of America

In Old Chicago

WHEN you go about sticking your head under the black focussing cloth of a big camera you look like a fool and must expect to be taken for one. Part of the reward is that people feel sorry for



Doremus Church is noted for its hominess

you and show their sympathy by talking freely. No one seems to feel the need of an introduction to either a policeman or a photographer.

Doremus Church on Chicago's near South Side was the object of my quest on this particular afternoon. It is in a neighborhood of funny one and two story red brick houses which must date back almost to the time of the famous fire. In those days it was considered extravagant to put the stairs inside of a house, and so one finds long flights of steps extending from the sidewalk straight to the entrance to the second floor.

After I had gotten a picture of the church I discovered two girls leaning on their elbows in a window after the fashion of the women in the crowded sections of most of our cities. When I suggested turning the camera in their direction they beamed approval.

"How does it happen that you aren't in school?" I asked casually.

The plumper girl, whom we will call Dorothy, spoke up.

"They won't let me graduate from junior high school unless I

have my teeth fixed, and so I'm going to the dentist this afternoon. Mary here just wasn't feeling good—so she's helping me straighten up the house."

"How much of a family have you?"

"Mother's dead, so there is just sister and dad and I. Sister works and runs the house. I just help."

"What does your father do for a living?"



Dorothy (right) and her friend are expert at looking out the window

Dorothy puckered up her face. "I don't know. So long as we have the living, why should I worry?" Where else but in a large city would you find a thirteen-year-old girl who did not know how her father earned the food which she ate?

"You're German, aren't you?" I asked. She nodded her head. "Are most of the people in the neighborhood German, too?"

"Except that some of them are Lithuanian."

"Have you always lived here?"

"Once father thought he wanted a change and we moved out to the suburbs, but we were lonesome and he did not like it and so we came back. This is a good neighborhood, if you like it!"

"Do you ever go to the church across the way?" I asked, pointing to Doremus.

"Both of us go, and I pretty nearly grew up over there! I was baptized there, confirmed there, and some day I hope I'll be married there! That's the place where we go when we aren't home. And I think that is the reason we moved back to the neighborhood from the suburbs."

"What does the church do for you?"

"It's where you meet your friends. When you go in the door you find yourself right in a parlor where people talk before and after all the meetings. Of course in the church itself we keep quiet—at least those of us who sing in the choir try to. But you can't go inside of Doremus Church and not feel social."

"Then there's our minister, Mr. Kooger. He grew up right here in the neighborhood and knows all about everybody. He was here



Long-legged houses built fifty and sixty years ago prevail in the Doremus neighborhood

before I was born, and has been keeping an eye on me ever since I began sucking my fist as baby. I don't treat him like a minister but as if he were a member of the family.

"In the summer the church sends many of its young people over to the Tower Hill camp in Michigan. I was pretty small the first time I slid down the sand dunes and paddled in the lake, but next year I'm

going to the regular young peoples conference. Not having any mother Doremus Church has had a lot to do with my bringing up. Mary here has more of a family and does not need it as much as I do—but she likes it, too."

When I packed up my camera and started away the girls waved to me. "Come and see us again!"

I took another look at the Doremus neighborhood. The houses are

old, the stockyards are not far away, and sometimes can be smelled, and one would say that this would not be a good place to live. But the yards and streets are clean, the old houses are well painted and look comfortable, and the people seem happy. I wondered if Doremus Church had not helped to keep the neighborhood from becoming like the other parts of the "near South Side."

The First Dollar and The Last Dollar

(A Story For Boys and Girls)

By Rev. Ferdinand Q. Blanchard

THE story I am going to tell you is absolutely true. It is about a little girl who lived on a farm many years ago. There was something that this little girl wanted to have very much. It was on sale at the store in the village several miles from where she lived. The only reason the little girl did not go and get it, as perhaps some of you would have been able to do, was because she had no money. Her father and mother gave her a good home on the farm but neither did they have any money to buy this thing which the little girl wanted so much.

One day her brother came to her and said very mysteriously, "I know how you can get the money you need. The berries are all ripe in the hillside pasture. If we pick them during the next week we can sell them at the store. I heard the storekeeper tell somebody that he would take all that were brought him. You and I will be able to make perhaps one or two or three dollars if we work hard."

And the little girl did work very hard. She was not as big as her brother and she could not work as fast but she picked a great many berries. His berries brought him two dollars but she was delighted

when the storekeeper paid over to her one dollar for those that she had picked. That Saturday night she went to sleep very happily thinking of what she would do early the next week with the bright silver dollar which the storekeeper had given her.

The next morning the family all started for church. She was going with them, of course, and she took her silver dollar in the pocket in her dress so that she could feel it all through the service.

I do not suppose if you had asked her she would have said that she expected to listen to what was said that day because she would have told you that she would be thinking of her dollar and what it was to buy.

But as a matter of fact she did listen. The speaker was telling about a school far away in the South. It was a school that was carried on by a society called the American Missionary Association. He told of the poor boys and girls who came there who could not otherwise get an education. He explained how hard they worked for their schooling and how small was the salary that the teachers received.

The little girl listened, forgetting

for the moment about her dollar and what it was to buy. But she thought of it before they left the church. After the speaker had finished, the Minister said that an offering would be taken to be given to the American Missionary Association for this school, and in just a moment the plates on which the offering was taken were passed about the church.

If any one had told the little girl that she would come home without her dollar she would have said that was impossible because she intended to take too good care of it to lose it and that was the only way in which it would get out of her pocket that morning. But when she thought of the school so far away and the boys and girls who needed it so much, what do you think she did?

I am sure you have guessed already. She reached down into her pocket and took out the dollar for which she had worked so hard and put it on the plate, even though she knew that she could not earn another just then and that it meant that she could not have the thing on which her heart had been set.

But that is not the end of the story. The little girl grew up and

left the farm after awhile and went away to school. And then at last she graduated and was able to teach.

Although she might have gone elsewhere she chose to go to one of the schools of the American Missionary Association to which she had given the first money that she had ever had. In that school and in others she continued to work and to teach. Boys and girls grew to love her and to think of her as the most beautiful lady that they had ever known.

By and by she came to be an old lady. She was not able to work any longer for her strength was not equal to the demands which the service in the schools put upon it. She sat down then to write a letter

and sent it to the Secretary who at that time had charge of the work of the American Missionary Association. In it she said this:

"I have just been making my will, to say what I want done with the little money that I have in the world. After I die I want all that is left to go to the American Missionary Association. The first dollar which I ever had I gave to that work and I want it to have my last dollar as well."

It is not so very important that you should know the name of this old lady, now ninety years old. Perhaps she would rather that I did not tell you it here in this printed magazine. If, however,

some of you boys and girls who read this are wondering what you can do for all the schools and churches, the boys and girls and the men and women who need help from the gifts that we can give, I hope you will not forget the little girl with her first dollar who was the same person as the old lady whose last dollar and whose whole life all the way in between was given to the American Missionary Association.

For of this I am very sure. If you should try to gather up all the words of gratitude and love which her gifts and her life have led people to speak, many, many books would not be able to contain them.

Missions on the Air

CONGREGATIONAL Christian Ministers from Maine to Iowa, from Massachusetts to North Carolina and Texas have been broadcasting missionary messages during April and May. Of the seventy-one ministers of our denomination approached by the Foreign Missionary Conference of North America, fifty-eight have already reported having made addresses, some of them a series of addresses.

Among these broadcasters were: Rev. Archie B. Bedford of Syracuse; Rev. Ferdinand Q. Blanchard of Cleveland, Ohio; Rev. A. S. Carlson of Mason City, Iowa; Rev. Edward Weeks Cross of Springfield, Massachusetts; Rev. Augustine Jones of Springfield, Vermont; Rev. Charles S. Jones of Burlington, Vermont; Rev. Arthur M. Little of Bangor, Maine; Rev. Russell H. Stafford of Boston; Rev. T. Markham Talmage of Honolulu; Rev. Carl H. Voss of Raleigh, North Carolina; Rev. Daniel Day Williams of Colorado Springs.

We have seen the notes of only a few of these addresses.

Rev. C. Donald Plomer of New Bedford, Massachusetts, has given thirteen addresses in a series of which we have seen the notes for three. The first pointed out the three world forces contending for world leadership: Communism, Fascism, and Christianity. Deadly rivals as the first two are, both deny a free society, freedom of religion, freedom of speech, the supremacy of Law. The underlying principle common to both is that the individual has no rights which the government needs to respect.

"Now Christianity is the foundation-faith of Democracy. . . . We have a stake in this world struggle going on right before our eyes. . . . It is well for us to see that our *American Missions* are related to this present and future conflict. . . . Today, under war conditions in China, American missionaries are of greater value than ever. . . . Their presence is a notable safeguard to civilian populations. Their withdrawal would be a moral calamity." He gave many illustrations of this theme.

In his second broadcast he began briefly to answer the questions: "Have Christian Missions justified themselves? What are the results that have been achieved?" He listed the countries which Christian Missions have entered. "And in these lands Christian Missions have stressed Education, Healing, Evangelism, Social Uplift, and Economic Improvement." He devoted the rest of his discourse to what had been accomplished in the way of Education and Healing.

In his third broadcast he began to answer briefly the question: "Are Christian Missions justifying themselves by developing leadership—and leadership of the finest type?" And in answering in a vigorous affirmative he described: Narayan V. Tilak, converted Brahman and Christian poet; Pandita Ramabai, whose life-service for widows and orphans "entitles her to a place among the world's greatest saints;" Sadhu Sundar Singh, "one of the supreme Christian mystics of our time;" Bishop Azariah, who has devoted his life to the outcasts in

South India; S. K. Datta, president of one of the outstanding Christian colleges in India; President Chang Po Ling who built up one of the finest schools in China; Sun Yat Sen; T. Z. Koo and Wellington Koo; the Soong family; President and Madame Chiang Kai Shek.

Rev. Charles Gerlinger of Sioux Falls, South Dakota, said of the missionary program of the Christian Church that it is "the world's hope of spiritual unity, the pure expression of man's love for man, of the yearning for world brotherhood. . . . The missionaries of the Church have suddenly assumed a new importance in the affairs of the world. They are our unofficial ambassadors who can be depended upon to unite rather than to divide. . . . I join in urging upon the Church to keep vigorous and strong her missionary

program as the last hope of a world which has lost its cohesive power."

Rev. Alfred D. Heininger of El Paso, Texas, referred to the coming International Missionary Council in December when "from every nation, from every continent, men and women of good will will wend their way to Madras, South India, drawn as by a magnet by the question: 'How can we build a worldwide Christianity; how can we as Christ's followers help to bring this to pass?' Half of the members of the Conference will be non-white Christians with full opportunity to reveal the richness of their thought, and to take an equal share in making plans for building peace on earth."

Rev. Glen Lindley of Fargo, North Dakota, emphasized "the

value of Christian Missions in this day of international chaos. . . . A clear call comes to America, to the churches of America. It comes from a world in desperate need. In the present hour some titanic strategy is needed to declare the Gospel of Brotherhood in a world where hate is systematically fostered."

Rev. Andrew McWhorter of Augusta, Maine, stated that Missions brings hope to a hopeless world. It is the international Good Samaritan, binding up the wounds of humanity caused by ignorance, fear, disease, and sin.

Regional Secretary Howell T. Davies of Chicago received responses to his missionary message from forty states. Three hundred requests for copies of his address came to the radio station.

Book Chat

THEY STARVE THAT WE MAY EAT. Compiled by Edith E. Lowry (Friendship Press, 35 cents).

The changing pattern of American life ever creates new problems. In recent years we have been taught that we should eat more fresh vegetables. Fast transportation brings them to our table within a few hours after they have been picked. We are healthier and the world is supposedly happier.

But what of the people who do the necessary work of gathering these fruits of the earth? Vegetables which are eaten fresh must usually be picked in a hurry. And as they grow close to the ground this is an excellent job for little people—such as children. That other modern invention, the cheap automobile, makes it possible for whole families to journey from place to place as pickers are needed for the various crops. Out of this combination of circumstances has

arisen the problem of migratory families who flit hither and yon in ancient flivvers gaining a precarious living "following the crops."

It is of these people that Miss Lowry, the secretary of the Council



A Migrant Family in California

of Women for Home Missions, writes in this 72 page booklet. She tells the story of their troubles as homeless workers who have legal residence nowhere, and of how the women of our churches first discov-

ered their needs and then pioneered in the establishment of centers where the children could be left while the mothers toiled in the fields, and how this has led to the employment of nurses to go from camp to camp to California.

As always, the church is the prince of pioneers. Here is a problem too vast to be solved by the church alone. By meeting certain very specific needs it has demonstrated methods which are being increasingly adopted by communities and by employers. Through its publicity the church has called attention to a situation to which both the states and the nation are giving an increasing measure of attention. Because the church was concerned about these people a variety of movements have been set on foot for meeting their needs. But so long as crops are gathered in a hurry those who do the work will face problems.

J. R. S.

CHRIST AND THE HINDU HEART, by J. E. Graefe, Th.D. (Fleming H. Revell, \$1.50).

This is a unique little book and it has several distinctive virtues. To begin with, it is an exposition of Christianity originally written in an Indian language for Hindus and Indian Christians. It has been translated by the author into English, and prefaced with a brief introduction which constitutes in itself an exceedingly valuable essay upon the religion of India.

First, about the introduction. Dr. Graefe discusses the *Bhagavad-Gita*, which is the most widely read and influential scripture in India. From it he has taken texts which express the ideas which are all-pervading in Hindu religion. I am not competent to say whether his interpretation of the *Gita* is sound, but it seems so to me, and certainly the manner in which he handles it is reassuring. At any rate, upon the basis of the *Gita* he sets forth some of the central ideas of Hindu thought which prepare the English reader for the treatment that follows in the translation of the original Indian edition.

The book, as written for Indians, consists of twelve chapters. Each chapter takes a definite idea or teaching in Christianity or some question connected with the Christian religion and discusses it with a candor and simplicity and depth of insight which must make the book very effective for its original purpose. I do not know of a better simple and comprehensive exposition of what Christianity means in faith and life than that which is found in this little book. The background in Hindu thought against which the book is written is pantheism and the working of Karma. Dr. Graefe sets forth with lucidity and persuasiveness the Christian doctrine of a personal God and the idea of the reality and importance of the human individual person. Both the reli-

gion and the ethics of Christianity stand out with great clarity.

This will be a most valuable book for all who expect to teach mission classes during this coming year upon the India theme. Anyone who reads it carefully will learn something about Hinduism, and, I am inclined to believe, most people will learn a good deal about Christianity. I consider this the finest type of literature in the field of comparative religions. It is non-technical, written not for the scholar but for the layman; but it is profound in its insights nevertheless.

Dr. Graefe takes the First Epistle of John as the basis for his exposition of Christianity. He believes that the Epistle was written for a type of mind in the first century quite akin to that in pantheistic India today. He makes his own translation of the text and the translation itself is a commentary both upon Christianity and upon the Epistle.

The book is valuable also as showing the radically different meanings which Hinduism and Christianity give to such common religious terms as "spirit," "love," "faith," etc. It puts into our hands a first class illustration of the best type of missionary teaching.

HUGH VERNON WHITE

WORLD CHAOS OR WORLD CHRISTIANITY, by Henry Smith Leiper (Willett Clark, N. Y. and Chicago, \$1.50).

This is a popular interpretation of the Oxford and Edinburgh conferences by the Executive Secretary of the Universal Christian Council. It gives the origin of the conferences, the process of their organization, their methods, their pageantry, their physical background, and includes sketches of some of the delegates and summaries of the official reports. Fortunately only a few verbatim statements are quoted to interrupt the free flow of the well written and interesting narrative.

Full statements are not necessary and are found in the *Official Report*, edited by J. H. Oldham. A book like this, however, should have had an index.

GEORGE BOWEN OF BOMBAY. A memoir by Robert A. Speer (privately printed; copies may be obtained, price \$2.50, from *The Missionary Review of the World*, 156 Fifth Avenue, N. Y. C.).

Dr. Robert E. Speer's "retirement" has already borne fruit. We are in his debt for another notable biography of a missionary through his book *George Bowen of Bombay: Missionary, Scholar, Mystic, Saint* privately printed for distribution to missionaries.

George Bowen was one of the unique and outstanding figures in missionary work in India during the last century and in this book Dr. Speer has in the main followed the method of letting him speak for himself by means of long quotations from his intimate and revealing letters and diary.

Coming from a home of wealth, of wide literary culture and holding a position of religious unbelief, Mr. Bowen's conversion to Christianity led him to a complete reversal of ideas and, indeed, of character. He set about with keenness of mind and inexorableness of spirit to be the sort of simple Christian whom he found pictured in the New Testament record. His quest led him to Union Theological Seminary and in 1836 to missionary appointment to India under the American Board.

Dr. Speer's book makes it possible for us to follow him as he struggled with the question whether he could live the utterly simple life that he felt called upon to follow, while receiving a salary from the American Board. This struggle led after a time to his resignation from the Board and to his dependence for support on his own earnings. He took up his living in a simple room in the heart of the Indian bazaar,

sleeping on a bench and eating the simplest of food. There is a delightful touch of humor like that of the early Franciscans in his picture of his life which most of his friends regarded as one of privation and yet which, he insists, offered all that he required.

It was Mr. Bowen's definite plan on going to India never to return to America and, frail as he seemed to be and attacked by severe illness in his first years, he was able to carry out this program through a long life of unusually active service. His life is a noteworthy illustration of the power of spirit over physical limitations.

One of the elements in the picture that George Bowen himself faced with complete frankness was the apparent lack of result of his work. He was evidently no great preacher and his efforts led to few, if any, conversions. Nevertheless, he was increasingly revered by Christian and non-Christian alike and spread abroad an influence which was pervasive and beautiful even though intangible.

Any one who dips into this book will not only be inspired by George Bowen's spirit but also deeply impressed by his keenness of mind and his remarkable gift of expression. Indeed, it may be that the greatest influence of his life was exerted through his editorship for many years of the *Bombay Guardian*.

One lays down the book with the feeling that through it he has been put in touch with a Christian devotee of rarely beautiful character and we are at one with Dr. Speer in his concluding words:

"It is easy for us to be content with looking at such sacrifice and total devotion in a Christian missionary of a past generation. But there was no standard of duty or ideal of character before George Bowen that is not before us. If he utterly denied himself and wholly sought to live unto God in all things, it was in response to no call

that does not also sound in our hearts and summon us to the same task of the world's evangelization and to the same life of Christlike candour and reality. In the quiet of our souls can we not hear the Voice saying to us, 'And you, why do not you, too, follow Me, as he followed whom men called The Lamb of India?'"

ALDEN HYDE CLARK



MIXING THE RACES IN HAWAII, by Sidney L. Gulick (*The Hawaiian Board Book Rooms*, Honolulu, paper \$1.75, cloth \$2.50).

Anyone wishing a full and true story of the Hawaiian Islands should certainly possess this book, which seems to have omitted nothing that could possibly interest any seeker after information. A sketch of Hawaiian history, including the origin of the Polynesian race, is followed by a chapter giving the reasons why there has always been racial equality in the Islands. One of the reasons was that the missionaries did not assume race superiority—they "carried in their bones, as it were, the implications and postulates of racial equality." They helped to maintain the authority and prestige of the Hawaiian people, to maintain the king in a position of dignity, and to protect the people against disorderly White residents and cheating traders. Concerning the original population, it is now believed that Captain Cook's estimate of its size was an overestimate, and that the contagious diseases and the vices introduced by the traders were only in part the causes of dwindling population, for infanticide and tribal wars had long been at work; they were strenuously combated (along with the disease and vices and exploitation of the earlier white men) by the missionaries. The author takes up then the principal factors creating homogeneity of race: the educational, political, social. There are many illustrations.

THE CHOICE BEFORE US, by E. Stanley Jones (*Abingdon Press*, \$1.50).

The world situation is pressing us to a decision. Whether we like it or not, we are in for changes. Those changes will be under Fascism, Communism, or the Kingdom of God.

We need not pause long over the alternative of Fascism. Life under Fascism becomes suspiciously like a jail. "Christianity stands for the truth that shall make men free; dictatorships stand for attitudes that make a world of enemies." The moment the world turns to Fascism that moment it must renounce everything that is fundamentally Christian and democratic.

Another choice before us is Communism. This is essentially closer in spirit to Christianity than is Fascism, for it stands for principles that are interracial and international and bases life upon the essential worth of every man and would give every man equal opportunity.

Nevertheless, we cannot take Communism without the loss of God. We cannot interpret life by economic determinism. We cannot accept the methods of force and compulsion to gain good ends.

The Christian world must rediscover its own resources and its own marching orders—the Kingdom of God. We must begin to demonstrate the nature and meaning of the Kingdom-of-God Society in the area under our control. We must proclaim it, laying its foundation even in the mind of the smallest child. And when there is a sufficient majority we shall not hesitate to put this Kingdom program through legislative halls into the national life.

Will the Church be too preoccupied with itself to do this? The choice is before us. As for himself, Dr. Jones chooses the Kingdom and aims to get as many others to do this as possible. This will be his magnificent obsession. E. F. B.



Personnel of the Boards



FOR twenty years the Iowa churches have been taking the measure of Royal J. Montgomery. They have listened to him in their pulpits. They have entertained him in their homes. Successive generations of young people have felt the glow of his personality. The Iowa Conference knew exactly what it was doing when it called him to the superintendency to succeed P. Adelstein Johnson.

Monty, as the new superintendent is called by both young and old, has a great heart. He has known both suffering and joy. His understanding is broad and his sympathies deep. People think of him as "one who understands." He comes to the churches more as a friend than as an official.

Royal Montgomery was born of Scotch parentage in Illinois. At the age of six he moved to the geographical center of the United States, which is at Smith Center, Kansas. He "hustled for an education," first at the University of Kansas, where he received his A.B. in 1903, and then at Chicago Seminary, which gave him his B.D. in 1908. In order to get the "holo tone" out of his voice he was required to give after dinner speeches. This prescription induced the habit of story-telling, which is incurable. Monty prefers the Scotch variety, which he esteems for their elegant incongruity.

Between his seminary days and the entrance of the United States into the World War he held three pastorates, in each of which he was involved in a building venture. They were at South Maywood, Illinois; Detroit Lakes, Minnesota; and Red Oak, Iowa. He had just begun his work as student pastor at the Iowa State College at Ames when he accepted an army chap-

Iowa's New Superintendent

laincy. He saw sixteen months of service, of which twelve were in France. A gas attack on the Argonne sent him to the hospital for four months.



Royal Montgomery

While he was still in France he was elected Director of Religious Education of the Iowa Conference. He assumed this office on Sept. 1, 1919. From 1924 through 1926 he was on leave of absence that he might build up his strength. For one year of this period he was minister of education of the Union Church of Hinsdale, Illinois.

During his early years with the Iowa Conference he stressed the development of higher standards by dividing the church schools into four classes and giving state awards to those making the highest ranking in each group. Soon his energies were turned to young peoples work. The first Iowa Young Peoples

Summer Conference was held in 1921, when that movement was still in its infancy. A second conference was soon added for the western portion of the state. Three years ago the plan was developed of having summer camps in each of the nine associations, with the Grinnell Conference serving as the annual convention of the Iowa Pilgrim Fellowship. This year an adult conference is being launched. Last year 800 young people attended the Iowa camps and conferences.

Out of this program of youth training is coming the future leadership of our churches. The young people who were eighteen in 1921 are thirty-five today! Most of the younger people in our Iowa churches have felt the power of the personality of Royal J. Montgomery. They know their Monty, they love him, and they will follow him. Rarely has a superintendent begun his work with such a host of friends. He writes, "My chief hobby is young people. I believe in them and love them, and they seem to reciprocate my interest. I believe that they will usher in the new revival which is on its way. I am happy that my new responsibilities will not interfere with my relation to the young peoples work."

One of his special interests is the "Cub Preachers' Club" of Grinnell College which usually numbers from ten to fifteen members, and out of which come many candidates for the ministry.

Royal J. Montgomery was married to Anna Bertha Kemp of Topeka, Kansas, in 1901. She died in 1934. Last spring he married Margaret Ahlborn, assistant dean of the Division of Home Economics in the Kansas State College at Manhattan. He has had no children.

Harry T. Stock

HARRY THOMAS STOCK's election as General Secretary of the Division of Christian Education of the Board of Home Missions comes as a recognition of work well done. With the retirement of Herbert W. Gates, Harry Stock is the senior national secretary in years of service in the division—but he has done much more than occupy a desk at 14 Beacon Street for sixteen years.

When Harry Stock assumed the newly created office of secretary of Young Peoples Work the year book reported a membership of 116,000 in the young peoples organizations of our churches. By the end of 1936 this number had grown to 178,000! And this was during a period when young people were supposed to be losing interest in religion.

When he began his labors the first of our young peoples summer conferences were being launched. Today practically every state where we have any number of churches sponsors at least one of these gatherings, while the more ambitious conduct three or four conferences. In his early years our young peoples paper was the hoary *Wellspring* which was beloved by the grandparents but little read by youth. Today the *Pilgrim Highroad* has caught the imagination of the rising generation. Harry Stock would be the last person to claim credit for these achievements, but he has certainly not placed any obstacles in the path of progress.

During his administration our young peoples activities have become the most promising aspect of our church life. The country over we are probably doing better by our high school boys and girls than with any other age group.

The mid-West has provided Harry Stock with his background and equipment of experience. He was born in Springfield, Illinois,

where Abraham Lincoln lived most of his life and is buried. He grew up in a home missionary church where everybody took a hand at all sorts of jobs whether they were equipped for them or not. Out of his premature initiation into church responsibilities came a real interest in Christian work.

Harry Stock's college training at Knox was the intimate sort which only a small institution can give. From Galesburg he continued his trek northward to the Chicago Theological Seminary, which was



Harry Stock

then in process of transplantation from the West side to its present location in the shadow of the University of Chicago. Here he gloried in the companionship of such men as Ozora Davis, Frank Ward and Henry Walker. He liked the seminary so well that he lingered on for five years as its librarian—a position which his predecessor in the general secretaryship, Herbert W. Gates, held from 1896 to 1904.

In 1922 somebody decided that Harry Stock was wasting his winning smile on the books, and he was chosen as Secretary of Young Peoples and Student Work for what was then the Congregational Education Society. During the inter-

vening years he has travelled ceaselessly, prepared mountains of program and other material and spoken frequently if not copiously.

In addition to his responsibilities to our own churches Harry Stock has had much to do with the development of the United Christian Youth Movement on an interdenominational basis. At present he is chairman of the Committee on the Religious Education of Youth of the International Council of Religious Education.

The promotion of Harry Stock to the general responsibility for the Division of Christian Education proves that a young peoples worker can grow up! But his smile hasn't worn out yet, and there is no likelihood that he and the young people will dissolve their highly successful partnership in Christian service.

Charles Clark, M.D.

DR. AND MRS. CHARLES ERNEST CLARK arrived in America the last of May from Merzifon, Turkey, where Dr. Clark treated over five thousand cases last year and made five medical trips to the villages in the surrounding country—a work not financed from America.

Going out in 1903, the Clarks were stationed for a dozen years in Sivas where Dr. Clark was in charge of the hospital. War conditions then obliged them to leave, but they returned in 1923, after the establishment of the Republic, and with a year in Istanbul, went to Talas where Dr. Clark had charge of the hospital until their removal in 1930 to Merzifon.

They have had the opportunity of witnessing great changes in a country passing from autocratic rule to the democracy of the present day. "We have seen it grow from a land with practically no schools to one with an ideal similar to that of our own country of an education for every boy and girl. The fulfil-

ment of that ideal takes time, but every year we see great strides," wrote Mrs. Clark a while ago.

Charles Clark of Brattleboro, Vermont, alumnus of Dartmouth, met Ina V. Clawson of Eaton Rapids, Michigan on the campus of the University of Michigan, from which she graduated in 1901 and from which he secured his M.D. degree.

Pleasant Hill's New Head

ON August 1, Victor Obenhaus will become responsible for the destinies of Pleasant Hill Academy. To this position he brings an unusual equipment.

Physically Mr. Obenhaus stands three inches above the six foot mark; has the clear skin and blue eyes of his Teutonic ancestors. He has sometimes been mistaken for Reinhold Niebuhr.

Ancestrally he was reared in the apostolic succession of leaders in the missionary work of our churches. He was born in a parsonage and learned his way around a theological seminary almost as soon as he could walk. His father, Herman Obenhaus, was first director of the German Institute of Chicago Theological Seminary and later superintendent of Foreign Speaking Churches for the Church Extension Boards.

Victor Obenhaus grew up in Oak Park, Illinois, a community sometimes known as "saints' rest" because of its popularity as a place of residence for denominational officials. As a boy he was much given to industry. During the winter he was janitor of the Sixth Congregational Church of Oak Park, while in the summer he hired out as a farm hand in the part of the country where his mother grew up. Apparently this juvenile labor did not stunt his growth!

From Oak Park he proceeded to Oberlin, where his parents had met

and married. There he enjoyed his contacts with some of those great teachers now deceased or retired—King, Bosworth, Geiser, Fullerton and Wagar.

In 1925 he proceeded further eastward to Union Theological Seminary, where he spent four years, the last one working towards a Ph.D. at Teachers' College. For three years he was Director of Religious Education at Trinity Church in East Orange, New Jersey. His summers were spent as a counsellor at a psychiatric camp near Clevel-



Victor Obenhaus

land, which brought him into contact with the underprivileged life of a great city.

From 1929 to 1936 Victor Obenhaus was assistant pastor of the Church of the Covenant in Cleveland, which adjoins the campus of Western Reserve University. In addition to his work as a counsellor of young people, pastor and preacher he was chairman of the board of Woodland Center and chairman of the Committee on Future Needs of the Welfare Federation of Cleveland.

Two years ago Mr. Obenhaus returned to New York to complete his work for a doctorate in Education from Columbia. During this

period he has served on the staff of the Riverside Church. He has proven unusually successful in working with the sophisticated intellectuals which abound on Morningside Heights and in Greenwich Village. Over against a keen intellectual appetite for philosophy he has a genuine interest in people and their problems.

Interesting developments are certain to result from the impact of Victor Obenhaus upon the mountains of Tennessee through the medium of Pleasant Hill Academy.

Edward Wilder, M. D.

DR. AND MRS. EDWARD WHEELER WILDER have arrived on furlough from their post in Madura, India. When Dr. Wilder went out to India in 1921 after graduating from Harvard College and Harvard Medical School he found, to challenge his courage and initiative, a hospital without modern conveniences, and an area to be served by it where the ratio of hospital beds to population was one to every 4900 persons. He also found a wife, for Miss Harriet M. Wyman, from Iowa, Tabor College, and the University of Nebraska, who had been sent to India as a teacher by the Woman's Board of Missions, married him in 1923. He also, in the Yankee sense of the word, "found" the money for a new plant to cost about \$100,000. More than half the amount was raised in India, a large amount in New England, and in 1934 a gift of \$50,000 from Dr. Willis F. Pierce of California made possible two much needed units, which were opened December 15, and pictures of which are to be found in our March number, page 138. On that page are also pictures of Dr. Wilder, his associates, Dr. Horace Thomas, Dr. T. S. S. Rajan, and Miss Marjorie Thomas, R.N., nursing superintendent. Last year, too, he was awarded the silver Kaiser-i-

Hind medal, a decoration bestowed by the Indian Government for distinguished service in social or educational work.

• • •

Jennie Jacobs

JENNIE JACOBS, R.N. of Foochow, China arrived on furlough the 18th of June. She hopes to take three semesters of study in Teachers College, Columbia University to secure her B.S. degree.

When she first went to China, in 1924, sent by the Woman's Board of Missions, she was a "Life Members' Missionary" and served as head of the staff of Chinese nurses whom Dr. Lucy Bement had begun to train in the Sarah Parker Memorial Hospital in Shaowu.

In 1928 she became assistant superintendent of nurses in the Foochow Christian Union Hospital—now named Willis F. Pierce Memorial Hospital—where her work emphasized reorganization and the training of nurses. Of late years she has strongly emphasized public health work; she had in America won a Public Health Nurse degree at the University of Louisville, after which she had spent a year in rural health work in Kentucky, showing her ability to plan and put through a community program.

Born in Orange City, Iowa, she attended the Northwestern Classical Academy, taught three years, then did Red Cross service at Camp Gordon, Georgia. She took the course at the Training School of the Presbyterian Hospital in Chicago with the express purpose of becoming a foreign missionary. After the war she went to a mission hospital in the mountains of Kentucky, which she managed without a doctor for some time. She was also principal of the mission school and did religious and community work.

An article by her in this issue describes the Capping Service in her hospital in Foochow.

Kathryn Howard

KATHRYN LOUISA HOWARD of Washington, D. C., has been appointed by the American Board for a three-year term as teacher of English at Pierce College, Athens, Near East Mission. Of New England ancestry on her father's side (Pennsylvania on her mother's), she was born in Evanston, Illinois, but the family moved to Washington not many years after and her father was connected with the United States Chamber of Commerce for about seven years. Graduating cum laude from Mt. Holyoke College in 1936, she has been teaching for two years in Wheaton College, Norton, Massachusetts. She began work towards an M.A. in Speech at the Summer School of Northwestern University last year, and will continue that study this summer.

• • •

John Reuling

JOHAN ADAM REULING, head of the Training Department of Adams College in South Africa has, added to his academic duties, Scout work in the province. He began when he reached Africa in 1927, even while engaged in language study. Until 1937 there was a color bar in the movement, but the last few years have seen a gradual change of heart on the part of the Europeans in control, due to their seeing that the Native boys were capable of carrying out the Scouting program; due also to the constant representations on the part of Mr. Reuling and others interested that the international character of the movement and the spirit of the Scout Law were not being observed in Africa. In December, 1936, Mr. Reuling took part in the formation of the Pathfinder-Boy Scouts Association. So the boys are entitled to wear the same uniform, hats, badges, etc., as the other boys. It has meant a great deal to them.



Mr. Reuling

Yet, as this is an independent parallel movement it is under the control of those who are familiar with Native life. The European section in Natal has always given coöperation to this Native section.

Mr. Reuling on four occasions has been a member of the Natal delegation to national conferences. He is District Commissioner for the whole Natal coast.

• • •

Gladwyn Childs

REV. GLADWYN MURRAY CHILDS arrived from West Africa June 10, Mrs. Childs stopping in her Swiss home. He expects to study at the Union Seminary in New York during furlough. Mr. Childs was born in Endeavor, Wisconsin, where his father was a Congregational minister and home missionary whose family were early settlers in Wisconsin. Mrs. Merlin W. Ennis, also of West Africa, is his aunt, sister of his mother, whose uncle was also a missionary of the American Board to the Caroline Islands. Mr. Childs, therefore, took a special interest in missions, and after graduation from Pomona College, Union Seminary, and the acquisition of his Master's degree from Teachers' College, Columbia University he received his appointment under the American Board.

Going to Portugal in 1924 for the study of the language, he met Miss Marguerite Pfaefli from Switzerland and they were married the next year. They were first stationed at Bailundo where Mr. Childs shared with Rev. Daniel Hastings the church and outstation work, dividing the large territory, each making a circuit of over fifty religious and social centers. After their first furlough they were transferred to Sachikela, where for seven years they carried on the same type of work. Last year they were assigned to Dondi. Here Mr. Childs assumed the responsibilities of the Department of Religious Education in Currie Institute.

Gertrude Chandler

GERTRUDE ETHEL CHANDLER of the Lucy Perry Noble Institute in Madura, India, arrived the first of June for her furlough. The Institute was founded in 1892 by Miss Eva May Swift as a Bible School, and still includes one, but it also offers training from first to eighth standards, and training in industrial arts: spinning, weaving, embroidery, sewing, gardening, cooking, raising and selling rice crops, poultry raising, care of cattle. The girls live in little model cottages representing the village homes to which they will return. They give half of their time to book study, half to home, field and industrial work.

Miss Chandler assumed the principalship of this school on Miss Swift's retirement in 1931, but had been associated with her for two years before that. Having graduated from a noted kindergarten training school in Boston in 1908, she was sent to Madura to have charge of the kindergarten and normal department of Capron Hall School. She had not been there long when the serious illness of Miss Noyes, the Principal, laid a heavy burden of responsibility for the whole school

upon her and she also had to act as superintendent of the four large day schools for Hindu girls situated near the four gates of the city. Then for four years she was principal of St. Christopher's Training College in Madras, a union institution. Miss Sara Bradley who joined her in 1936, takes over her work during furlough.

Bertha Allen

BERTHA HARDING ALLEN arrived from Foochow, China, the third week in May, together with Mrs. Horace E. Campbell and her three children. Miss Allen was born and brought up in Pasadena, California, was graduated from Pomona College and from the kindergarten course of the Los Angeles State Normal. Sent to China by the Woman's Board of Missions for the Pacific, she became Principal of the Union Kindergarten Training School founded 1918 in Foochow, supervised eight kindergartens, visited as often as possible the kindergartens of her graduates, and inaugurated an annual graduates' institute.

About ten years ago a Chinese became principal of this school, as Chinese became principals of all secular schools. During her furlough of 1927-1928, Miss Allen taught for six months in Guadalajara, Mexico, hoping to link Southern California more closely to the work in Mexico by her publicizing of that work, for she expected the Conference of Congregational Churches to take over its supervision. This came to pass in 1928, and she went back to China. Miss Isabel Hwang, the Chinese principal, is a graduate of the school and of the Kindergarten-Primary course of the University of California. The whole Pacific Coast has been much interested in the U.K.T.S., providing the buildings and equipment.

Last fall another pioneer step was taken in starting the first Model

Nursery School in the region, and one need is money for the special training of one of the graduates as a Nursery School teacher. The school year has been spent in a borrowed home: two buildings of the Anglican Woman's Industrial School, that school having closed. The move was for the purpose of getting students and teachers out of the more thickly populated part of the city during troubled times.

Katie Wilcox

KATIE WILCOX, of Chester, Connecticut arrived about the middle of May for her furlough from service in the oldest American Board mission school in India—the Uduvil Girls' School in Ceylon is eleven years older. She is Principal of the Capron Hall Training School and its Model School in Madura, and also of the Orlinda Childs Pierce Memorial School, a high school in the suburbs, with their total attendance of nearly eleven hundred girls. The building for the high school was made possible by the gift of \$20,000 from Dr. Pierce in 1935, together with other funds, including a legacy from Miss Mary Noyes, former principal, who had long cherished the desire to move the school from its crowded city quarters to a spacious airy suburban site. The alumnae gave ten thousand rupees, and on Capron Hall's hundredth birthday, celebrated in December, 1935, with choirs and carols, addresses, history and pageant, the sod was turned for the building, although the laying of the cornerstone was postponed till spring when Lady Erskine could perform the ceremony. The school had been named for Mrs. William Capron because of her services to the women of India.

Miss Wilcox was graduated from Mt. Holyoke College in 1911; studied in Wesleyan University for two years, received appointment in 1915 to India, where she was asso-

ciated with Miss Mary Noyes, till the death of the latter in 1931.

• • • **Clara Bruce**

CLARA HARDING BRUCE, Principal of the American Mission Girls' High School in Ahmednagar, arrived on furlough the first of June. The Centenary of the founding of this school was celebrated in February, the usual month for Alumnae Day, and Miss Bruce and Mrs. Modak prepared and printed for the occasion a short history of the school which we hope to quote from later in the year.

Miss Bruce is a daughter of the

Marathi Mission, for her father, Henry James Bruce, labored there for forty-six years, in Satara and Panchgani, and published much Christian literature in that language. Her mother made her home with the daughter in India and was a center of helpful spiritual influence till her death five years ago in her eighty-ninth year.

Clara Bruce was graduated from Wellesley College in 1905 and appointed to India in 1907; during her first furlough she secured her Master's Degree at the University of Chicago. She has great facility in Marathi and Sanscrit.

PROF. L. D. REDDICK of Dilard University made history on April 11, when he addressed the Graduate School of Social Work of Tulane University on "The Negro Scholar and His South." His reception was unusually favorable.

• • •
W. ADELBERT REDFIELD, who was formerly director of Religious Education at Pleasant Hill Academy, and who last year served as principal of Lincoln Normal School in Marion, Ala., is now pastor of the United Church of Thorsby, Ala.

And I Came to Tennessee

By Alva L. DeJarnette

I was born in Rich Hill, Missouri, pigeon-breasted, cross-eyed and sickly. My mother died praying that I might be a minister. My step-mother nursed me back to health and taught me to say my prayers. I went to school at Lamar, Missouri, peddled newspapers, delivered telegrams for the Western Union and worked in a printing office.

At thirteen I joined the Disciples Church, at fourteen preached my first sermon, and at sixteen accepted my first pastorate at Fontana, Kansas, and was ordained at Fontana by a retired Disciple minister from Kansas City, Missouri. After four years at Drake University I graduated and two years later went to California. An article of mine on "The New Theology" which was published in the *Christian Century* made me unpopular with the conservatives. A succession of events came to a climax when I was called to the University Disciples Church of San Diego with the understanding that both the pastor and people were to enjoy freedom of opinion. I organized and for four years conducted the San Diego Open Forum, not in my own church but in theatres and halls down-town. Within

four months the former leader of a vigilante movement and an editor whom they had assaulted were standing on the same platform talking over their differences as human beings ought to. Among our speakers were Anthony Comstock, George W. Coleman, Upton Sinclair and Edwin Markham. We had a minister every six weeks.

Next I accepted the job of secretary of the Congress of Forums in New York with headquarters in the Church of the Ascension. In this capacity I tried to schedule a debate between William Jennings Bryan and Theodore Roosevelt on "Shall the United States Join Up with the Allies?" Bryan accepted, Roosevelt published his refusal in the newspapers, and I was thrown out by my pro-Wilson friends.

I then thought that I could persuade Wall Street to discuss public questions. With the coöperation of Richard Washburn Child, Henry Goddard Leach, Harry Emerson Fosdick, Francis M. Sisson and others the American Forum Association was launched with myself as president. I interviewed everybody I could reach in Wall Street, including J. P. Morgan, but I gave up at the end of a year. As repre-

sentative of Myron T. Herrick and Thomas W. Lamont I visited the governors of a dozen states, mostly east of the Mississippi who had failed to respond to the appeal of America's Gift to France, Inc. Then I travelled for four years as a representative of the American Recreation Association raising money, conducting institutes, and organizing local groups.

After being out of the ministry for eleven years I began to wonder if it were not time for the Lord and his people to forgive my early blunders. Some of my friends wrote to 287 Fourth Avenue asking if there was not a chance for me to be of service. I didn't care where or at what salary, although I preferred the South.

W. Knighton Bloom sent me to Soddy, an industrial town in the mountains of eastern Tennessee, in 1927. All that I remember about the man who ordained me was that he said, "The preacher who runs away from difficulties will keep his heels in the air." I have held to the purpose of staying here long enough to accomplish a worthy ministry. Every day our fellowship seems to become more real. Some-

times I get discouraged, but that is not their fault but mine. At least once a month we read together the thirteenth chapter of First Corinthians. I have learned that my chief concern should always be to make people conscious of the presence of the living God. During the twelve years that I have been in Soddy there have been some glorious opportunities to practice religion.

We started a campaign for sanitation by building the first sanitary toilet. Others have followed our example, and now practically everybody has one, and the death rate of babies has gone steadily down.

We have tried to substitute flowers for tin cans in the front yards of the town. We planted the first shrubbery in any church yard, and now almost everybody has something beautiful in front of their home.

For years our thousand school children had to drink water condemned by the state Board of Health and tolerate the worst sanitary system imaginable. We started a rumpus and kept it up until we now have a deep well and a \$20,000 sanitary system.

When twenty policemen were standing in front of the hosiery mill trying to quiet a crowd of four or five hundred workers who were determined that the mill should not operate they called on me for a speech. When I was through the police said that I had done what they could not do—put the mob in a good humor and kept the mill closed, thus preventing what promised to be a violent disturbance.

When guns popped at the mills in the nearby town of Daisy and two members of a good-natured crowd were wounded a dozen hardened miners came back with guns determined upon vengeance. I persuaded them to keep the peace, and it was not necessary for the officers to use gas bombs available for the occasion.

Once when I had spent three days trying to get the county to do its part in the federal program of providing work for widows and women whose husbands were too sick or crippled to work I wired Mrs. Roosevelt. Within a month 80 women in Soddy had work.

A few months ago one of my labor organizer friends was afraid that a group of strikers in Cleveland, Tennessee, were going to resort to violence. He asked me to come and preach them a peace sermon. I did, and the matter in hand was settled without trouble. The best way to prevent violence is to give everybody a chance to talk. It is always better to negotiate before the fight starts than after blood has been spilled.

My young peoples' group thrives on discussion. Sometimes they talk too much, but I'd rather have them alive than dead. They're always good-humored in spite of the heat.

Our house is headquarters for the hungry and unemployed. School classes and their teachers know that they can use it whenever they like. Before the days of Federal concern for the unemployed we were sometimes swamped, but now it is different. But there are still neglected and delayed cases. We are happy so long as we have the opportunity to make the spirit of God live in this community.

There are seven doctors but no dentist nearer than sixteen miles for the 6,000 people of this area. Soddy needs a dentist with the missionary spirit. We have the finest clays in the country, a good place for handicrafts. In two years Soddy will be a beautiful lake front town due to T.V.A. development. We have the most equable climate in the United States outside of the coast towns. We are surrounded by acres and acres of cheap undeveloped land good for sheep and cattle. We need industries but no sweatshops.

Paul M. Cassen

REV. AND MRS. PAUL M. CASSEN, recently appointed associate missionaries of the American Board in the Marathi Mission, have been taking up some of the duties of Rev. and Mrs. Edward Fairbank who left Vadala, India, last year. After the meeting of the Council they started touring in the district, becoming acquainted with the Mission agents and village Christians.

Besides this, the Station put them in charge of getting into working order the Vadala Hospital which was opened last June. That meant installing the water system and sterilizers, supervising the making of furniture and of mattresses, sheets, uniforms, clothing.

Before appointment by the American Board they had been for twelve years missionaries of the Methodist Board and were already on the field. They returned to America in May for a furlough.

• • •

Congratulations

MR. AND MRS. HARVEY L. MEEKEN observed their silver wedding anniversary on June 17. All of the missionaries of the American Board will have a lively and friendly interest in the announcement, for they have all met Mr. Meeken, most of them many times, and all carry on a brisk correspondence with him, concerning their personal wants and needs, and the needs of their sixty-three hospitals and dispensaries and their more than eleven thousand schools, the supplies for which he purchases and sends. Fifteen years ago Mr. Meeken became Purchasing and Publishing Agent, having been for four years the chief assistant of Mr. John G. Hosmer. He had been with the Board in other capacities since 1906. He is also business agent for the **MISSIONARY HERALD** and the Missions Council.

➤ **This, That, and the Other** ➤

LeMoyne Debaters Go "Down Under"

The projected around-the-world trip of the LeMoyne College debating team which was described in the December *HERALD* has failed to materialize for lack of financial support. On the theory that half a loaf is better than no bread a trip has been arranged for this summer on which the boys from Memphis will debate with representatives of the Australian, New Zealand and Tasmanian colleges and universities. Apparently this is the first time that representatives of the northern and southern hemispheres have matched wits in organized debate. The LeMoyne party will consist of two debaters, Charles W. Gilton and James S. Byas, both of the class of 1938, and the coach, Professor Boris G. Alexander. Because of the reversal of seasons, they will visit in the antipodes in what is their winter season.

The World Council of Churches

A step of importance both for the life of the churches and for the cause of world peace was taken at Utrecht, Holland, during the second week of May. Seventy-five delegates, representing 130 denominations from twenty countries, drew up a draft constitution for a World Council of Churches. The plan is an outgrowth of the Oxford and Edinburgh Conferences of 1937, as well as of earlier ecumenical gatherings.

The purposes of the World Council are stated as follows:

"1. To carry out the work of the two world-wide movements for Faith and Order and for Life and Work.

"2. To facilitate common action by churches.

"3. To promote coöperation and study.

"4. To promote the growth of ecumenical consciousness in members of all churches.

"5. To establish relations with denominational federations of world-wide scope and with other ecumenical movements.

"6. To call world conferences on specific subjects as occasion may require."

The draft constitution, to be submitted to the churches of the world, proposes to organize "the fellowship of churches which accept our Lord Jesus Christ as God and Saviour." Every five years a full assembly of 450 delegates is to be convened. Each year a central committee of 90 members is to meet. The churches of the United States and Canada are to send one-fifth of the representatives in each body, and nearly a third of the American delegates are to be laymen. The provisional committee, which is to function until the plan is adopted by the various denominations, is headed by the Archbishop of York, with Dr. John R. Mott as one of the vice-chairmen.

The decisions at Utrecht are important historically as marking the greatest development towards church unity since the Reformation. They may become important politically, for beyond the church leaders stand perhaps 350 million constituents. If church members generally become imbued with a sense of the world obligations of religious faith, the World Council of Churches can become a tremendous buttress for the peace of the world.

From *World Alliance for International Friendship Through the Churches and Church Peace Union*, May, 1938.

"Let There Be Light"

Roland Elderkin writes from North Dakota: "Fort Shaw has taken a new lease on life. For months the coming of electricity has been anticipated and secretly prayed for. Many of the farmers are worried about the huge national expenditures, but they could never have had power without the aid of the Rural Electrification project.

"I shall never forget the night the power was turned on. It was on Friday, January 21. For several days there had been a report that it would come at such and such a time. Delay after delay brought us to the point of despair. I was taking supper with one of the parish families, when we heard a peculiar hum in the telephone—a party-line system. 'There she is!' we exclaimed. For some reason, the lights in that household would not function, but we looked from the windows and saw all the neighbors' homes blazing with light. Then the telephone jangled, and the excited people began to discuss the matter with one another.

"That evening we were riding in to 'town' to a meeting of the Farmers' Club. From the top of a rise, we could see the valley below us dotted with lighted homes. What a sensation! No more smoky and sputtering gas lamps at the church. New irons, washers, and adequate lighting for the homes. The school would be equipped with an electric fan to force the hot air into every room. It was too good to be true."

Either Fast or Not at All!

Here is some cool reading for the summertime from a Montana home missionary:—"One Sunday after a brief thaw and a sudden hard freeze, we found ourselves stalled on one of these most dan-

gerous hills. It was a solid glare of ice with a sharp curve around the top. After several unsuccessful attempts to make the top we began to fear we would have to give it up. There was no other way except to go over or turn back.

"While we were wondering what could be done, a young man and wife came whizzing by us at a dizzy speed and went over the top around the sharp curve. Soon he came walking back to inquire what was our trouble. I made it known to him. He generously offered to take my car and drive it over. Backing the car to the top of the hill we had just come over he rushed down the hill and gained momentum enough to carry the car over the top and around the curve.

"We walked over the hill to meet him and on asking where he lived and whence he was bound, he said he was on his way to attend church. I informed him that unless we got there too, there would be no church service that morning. I told him he had played the part of the Good Samaritan. On the top of every other steep hill we found him waiting to see that we got safely over.

"We arrived only a few minutes late for the service to find some sixty odd people waiting for us. I told them of our difficulty and that the story of the Good Samaritan is still up-to-date."

A Church Sponsored Credit Union

McKeesport, Pennsylvania, is a city of workers. Like its big sister, Pittsburgh, it specializes in steel and allied products. At the heart of the business district stands the German Evangelical Protestant Church, which entered our fellowship in 1925. Under the leadership of its tall, blonde, blue-eyed pastor, John F. C. Green, it is concerning itself increasingly with the problems of the community.

Believing that it should do something more about Social Action

than merely talk, the men's club undertook to help rescue the small borrower from the clutches of the loan shark by organizing a Federal Credit Union in February of 1937. Beginning with forty members, the enrollment has now grown to seventy.

To join the Credit Union one must pay an entrance fee of twenty-five cents, which is the only money which is not ultimately returned. Deposits of as little as twenty-five cents a month are received. Every \$5 which is paid in constitutes a paid-up share. In the election of officers each member has but one



Industry becomes mountainous in McKeesport

vote, regardless of the amount of money which he has deposited. An element of security is added by the constant supervision of the Credit Union Section by the Farm Credit Administration of the Federal government.

Loans are made by a committee of the Union, usually for small amounts. The first loan was to the Men's Club of the church and was used to pay a portion of their pledge toward the new parish house which the church erected a year and a half ago. A patrol of Boy Scouts secured a loan with which to pay for needed equipment. A recent loan enabled one of the members to buy a first-class cow. Another loan facilitated the securing of a new set of teeth. The calls made upon the Credit Union are as varied as human need.

Thus this church-sponsored Credit Union fulfils a double need

by encouraging thrift and making possible a type of loan which is not commonly granted by a commercial bank.

Because the Credit Union operates with "small change" in the badly neglected field of personal loans to wage earners it does not compete with organized banking, with which it enjoys friendly relations.

So far as we know, this is the only Credit Union directly related to any of our churches.

An Idaho Paradox

Superintendent Harry W. Johnson reports: "Early in January, I made a trip to Rockland, Idaho. This is one of the places where pastoral leadership was sacrificed to the depression: a little inland town, increasingly Mormon in personnel, where our church is the only Protestant work there. The Sunday School has survived five years of pastorless existence, thanks to the unflagging loyalty of a small group of determined women.

"It has been a long time since my last visit there, and it is not strange that some of them were about ready to conclude that the superintendent was not much interested in their little church.

"I had counseled with other denominational field men about linking Rockland up with some church in American Falls. No luck. So now I came with the proposal that a summer student for three months was better than no pastor for 12 months.

"It developed that the German Congregational church of American Falls was willing and anxious to divide the service of such a summer student if I could get a young man who could preach in both languages.

"That was a big order, but I promised to try. A letter to Yankton College, a conference with a professor from Yankton while we were both at the Mid-winter meeting, and the thing was done. Louis

G. Poppe goes to Rockland this summer and preaches in German at American Falls every third Sunday. This is a 'feeler' to help us find a permanent solution for this paradox. Rockland has no Protestant church. American Falls has too many. Here is hoping."

There's Lots of Room in Wyoming

In one of our Wyoming churches it is the custom for the pastor to marry all choir members free of charge. When he returned from the wedding of one of his young men singers he found that he had driven 497 miles going to and from the affair, which was "just over in another county." Then he began figuring how far out the ranchers in his parish lived. A dozen families are "close in"—from fifteen to twenty miles out. A larger group are twenty-five miles away. Four or five families are forty miles distant, three are sixty, one each at seventy and eighty. At the wedding the best man and his two brothers admitted that they owned 80,000 acres of land between them!

CHARLES H. DeRUSHA

Printer

LIBerty 8180

Booklet, Catalogue and Job Printing
470 Atlantic Ave., Boston, Mass.

Daniel Hand Educational Fund for Colored People

Total Income received from investments, from June 1, 1937 to April 30, 1938	\$72,474.11
--	-------------

Month of May, 1938	2,545.58
--------------------	----------

Total for year ended May 31, 1938	\$75,019.69
--------------------------------------	-------------

American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

The Chronicle

APPOINTMENTS

Miss Evelyn M. Lyman of East Longmeadow, Massachusetts, as Home Economics teacher at Mt. Silinda, East Africa.

Miss Kathryn Howard of Washington, D. C., for a three year term at the Orlinda Childs Pierce College, Athens, Greece.

Mr. J. Raymond Pearson of Providence, Rhode Island, for a three year term as instructor in the American School, Talas, Turkey.

Rev. and Mrs. Carl R. Dille of LeRaysville, Pennsylvania, to the West Central Africa Mission.

COMMISSIONING

Miss Theresa R. Buck, at New London, Connecticut, April 27. Godspeed of the Congregational Christian women of Connecticut, Mrs. Francis Ellis; Welcome to the Field, Miss Lavinia Scott; Presentation of the Commission, Miss Mabel E. Emerson; Prayer of Consecration, Dr. Robbins W. Barstow.

SAILED FOR THE FIELD

Mr. and Mrs. Edgar M. Flint, from New York, May 11, returning to the Madura Mission.

J. Raymond Pearson, June 7, from New York, joining the Near East Mission.

MOTHER...

This interesting, new, free booklet tells you how thousands of missionary children have received a superior education... from Kindergarten up to High School... in remote missions all over the world.

Write for your copy today. Read how Calvert School extension courses prepare children so successfully that they take advanced standing when they enter school—even though they have never been to regular schools before! There is no obligation. Please give child's age when writing.



CALVERT SCHOOL
"The School That
Comes To You"
70W Tuscany Road
BALTIMORE, MD.

THE AMERICAN BOARD

*will help you plan
your trip abroad*

Each booking made by our Travel
Department aids the Board

For further information write to

**AMERICAN BOARD TRAVEL
DEPARTMENT**

14 Beacon St., Boston, Mass.



Piedmont College

A new generation is coming. They will determine
tomorrow's America

GEORGE C. BELLINGRATH, *President*, Demorest, Georgia

Our FREE CATALOG Saves

Our Missionary Unit Serves Foreign Missionaries

Foreign Missionaries everywhere for over 50 years have had confidence in *Ward's Missionary Unit* as the most economical source for personal supplies and mission equipment of high quality.

Secretaries and Purchasing Agents of Foreign Missions find that our free catalog, with its 100,000 separate items, and our special quantity prices enable them to save money for their stations.

Mission Boards can economize by selecting hardware, paints, plumbing goods, electrical supplies and similar materials from our catalog, for shipment abroad. If you wish a Montgomery Ward catalog, for export use only, write TODAY for a free copy.

MONTGOMERY WARD
Export Missionary Unit Dept. H
CHICAGO, U.S.A.

TYPEWRITERS

STANDARD PORTABLE
ADDING MACHINES • CALCULATORS
Rented - Sold - Repaired

BOSTON TYPEWRITER CO., INC.
61 Bromfield St. BOSTON, MASS.
Lib. 7411 - 7440 Est. 1910

J. S. WESBY and SONS

Good Bookbinding
SINCE 1845

44 Portland St., Worcester, Mass.

Stone & Downer Co.

CUSTOM HOUSE BROKERS

148 State Street, Boston

LETTER SERVICE

ADDRESSING MAILING

Boston Mailing Company

394 Atlantic Ave. Boston, Mass.

ARRIVAL ON THE FIELD

Mr. and Mrs. Luther R. Fowle, in Istanbul, May 18, returning to the Near East Mission.

ARRIVALS FROM THE FIELD

Dr. and Mrs. Charles E. Clark of Merzifon, Turkey, in New York, May 31.

Rev. and Mrs. James M. Hess of the American College, Madura, South India, in New York, May 7.

Dr. and Mrs. William J. Jameson of Manepay, Ceylon, Miss Theda B. Phelps of Gaziantep, Turkey, and Mrs. Louise G. Fisher of Satara, India, in Boston, May 11.

Rev. Frank J. Woodward of Lanao, Philippine Islands, in New York, May 15.

Miss Emma C. Redick of Bailundo, West Africa, in New York, May 20.

Mrs. Horace E. Campbell of Foochow, China, in San Francisco, May 23.

Rev. and Mrs. Paul M. Cassen of Vadala, India, in Baltimore, May 27.

Miss Clara H. Bruce of Ahmednagar, India, in New York, May 30.

Dr. and Mrs. Edward W. Wilder, June 26, in New York, from Madura Mission, India.

Miss Bertha H. Allen of Foochow, China, May 27, at Los Angeles.

MARRIAGE

Edith J. Fuller, R.N. of the East Africa Mission and Mr. Stewart E. Aitkin Cade, on June 4, at Mt. Silinda, Rhodesia.

Boston Insurance Company

Incorporated 1873

FIRE, MARINE, AUTOMOBILE,
SPRINKLER LEAKAGE, EXPLO-
SION, RIOT and CIVIL COM-
MOTION, TORNADO, RENTS,
USE and OCCUPANCY, TOUR-
ISTS' BAGGAGE

HOME OFFICE

87 Kilby St., Boston, Mass.

Western Department
Lansing, Michigan

Pacific Coast Department
230 Sansome St., San Francisco, Cal.



BECKLER PRESS Inc.
HOOPER PRINTING CO.

High **PRINTING** Grade

Han. 9476

470 ATLANTIC AVENUE
BOSTON

American Engraving Co.

ENGRAVING
DESIGNING and
COLOR PLATES

94 Arch St.—13 Otis St.
LIB erty 4640



SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK

A College for Women—Degrees of B.S. in R. E. and B.S. in Social Work. International—Inter-racial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Write R. G. Clapp, 5113 Fowler Ave., Cleveland, O., for Catalog. Checks solicited for expenses and endowment. Supervision of Educ. Div. Cong'l Home Boards.

DISCRIMINATING PUBLISHERS SPECIFY

AND

WISE PRINTERS USE

"PAPERS OF OLD-FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

TILESTON AND HOLLINGSWORTH CO.

"Papermakers for More Than One Hundred and Thirty Years"

MILLS AND OFFICE

BOSTON, MASSACHUSETTS

